SERIALS DIVISION
FLEMING LIBRARY
SOUTHWESTERN BAPTIST SEMINARY

THE EUROPEAN HARVEST FIELD

Articles on Europe
Missionary Letters

Published monthly by the
AMERICAN-EUROPEAN FELLOWSHIP
1213 N. Franklin Street, Philadelphia, Pa.

VOLUME XIII

NUMBER 1

January
1932

A YEAR UNTRIED

A year untried before me lies.
What it shall bring of strange surprise,
Of joy, or grief, I cannot tell;
But God, my Father, knoweth well.
I make it no concern of mine,
But leave it all with love divine.

O Year untried!—thou hast for me
Naught but my Father's eye can see;
Nor canst thou bring me loss or gain,
Or health or sickness, ease or pain,
But welcome messenger shall prove
From Him, whose name to me is Love.

—Selected.

WHY THE TITLE

American-European Fellowship

FOR CHRISTIAN ONENESS AND EVANGELIZATION

?

Fellowship	*Christian Oneness*	*Evangelization*
I John 1:3	John 17:21–23	Romans 10:13–15 Matt. 28:19

Come Thou with Us, and have Fellowship in Prayer and in Ministry to Needy, Hungry Souls

AMERICAN-EUROPEAN FELLOWSHIP FOR CHRISTIAN ONENESS AND EVANGELIZATION

continuing the Russia Evangelization Society and Christian Testimony to Jews

Room 421, 156 Fifth Avenue, New York City

Cable Address: "Intertable" New York City

Philadelphia Office: 1213 N. Franklin Street, Philadelphia, Penna.

All gifts will be promptly acknowledged and used as designated. Information and sample copies of the magazine cheerfully furnished, and the hearty co-operation and prayers of all Christian people earnestly solicited. Make Checks, Drafts and Money Orders payable to Col. E. N. Sanctuary, Treasurer; in Canada to Mr. Wilson Fenton, 12 Toronto St., Toronto 2.

Officers and Staff

Rev. Arno C. Gaebelein, D.D., President
Alwyn Ball, Jr., Vice-President
Pastor Herbert Hogg, Vice-President
Col. E. N. Sanctuary, Treasurer
Rev. George W. Hunter, Field Secretary
Rev. J. B. Epp, Special Worker
Mrs. George W. Hunter, Field Worker
Miss Margaret Griffith, Field Worker

Membership of Board

Arno C. Gaebelein, D.D., New York; Alwyn Ball, Jr., New York; Pastor Herbert Hogg, Philadelphia; Col. E. N. Sanctuary, New York; Rev. George H. Dowkontt, M.D., New York; Rev. R. F. Bateman, Wharton, New Jersey; Robert McQuilkin, Columbia, S. C.; Rev. Gordon A. MacLennan, D.D., Pittsburgh; Rev. P. W. Philpott, D.D., Los Angeles; H. A. Ironside, Chicago; Sidney T. Smith, Winnipeg, Manitoba; Clarence E. Mason, New York; Pastor Oreon R. Palmer, Philadelphia; Rev. George W. Hunter, Long Beach, Calif.; W. S. Wills, Philadelphia; Rev. J. B. Epp, Hesston, Kansas.

Canadian Council

H. E. Irwin, K. C., Chairman; Rev. J. N. Millar, Vice-Chairman; J. D. MacLulich, Secretary; Wilson Fenton, Treasurer; Mrs. S. H. Blake, Mr. and Mrs. A. V. White, Mr. and Mrs. Mailes, Mrs. Fenton, Mrs. MacLulich, Rev. Ballantyne, and Mrs. A. Rathbone, all of Toronto.

Chicago Council

Rev. Robert J. Devine, Chairman; R. W. Ullmann, Secretary-Treasurer; Rev. Charles Porter, C. C. Warner, Dr. T. M. Nelson, Rev. J. E. Congdon, E. G. Zorn, Rev. Wm. McCarrell, Rev. Joseph C. Smith, Rev. Wilbur N. Payne, Garrett Bos, Prof. E. N. Gathercoal, Rev. Harold A. Eaton.

Objects

1. To encourage Oneness of all true Believers at home and abroad.
2. To co-operate with reliable agencies for the spread of the Gospel in Europe.
3. To give material relief in Times of Emergency.
4. To distribute the Scriptures and other Gospel Literature.
5. To encourage definite Evangelization among the millions in Europe yet without the Gospel.
6. To support Evangelists and Workers as the Lord makes it possible.

THE EUROPEAN HARVEST FIELD

Published monthly by the American-European Fellowship for Christian Oneness and Evangelization

1213 North Franklin Street **Philadelphia, Penna.**

VOL. XIII, No. 1 ARNO C. GAEBELEIN, D.D., *Editor* HERBERT HOGG, *Managing Editor* **January, 1932**

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

This magazine is not backed by any church organization or religious denomination. It is published solely to spread missionary information concerning Central and Eastern Europe and to provide spiritual food for its readers. Christian friends subscribing for it help to make it more nearly self-supporting and thus aid the work in general. Prompt renewal of your subscription when it expires will be appreciated.

Notify us at once of change of address, giving both old and new addresses and writing plainly.

We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

CONTENTS

THE ANSWER OF GOD TO THE WHY OF COMMUNISM.....*Miss Margaret M. Griffith* 2
THE REVELATION OF JESUS CHRIST.....*Pastor J. C. Sisemore* 8
BIBLIOGRAPHY ON RUSSIA..... 11
FREE BIBLE STUDIES BY CORRESPONDENCE..... 11
DR. EWKE'S VISIT IN CARPATHIAN RUSSIA.....*John Kovalchuk* 12
MY IMPRESSIONS OF CARPATHIAN RUSSIA.....*Dr. James Ewke* 13
BLESSING RECEIVED THROUGH OUR POLISH MAGAZINE.....*A. Przeorski* 14
WORK AMONG SOLDIERS IN CZECHOSLOVAKIA.....*Charles Lukesh* 15
APPRECIATION OF OUR TRACT MINISTRY.....*Charles Lukesh* 16
REPORT FROM OUR PRAYER SECRETARY..... 16
A JEWISH WORKER AND HIS WORK.....*Isaac Sofer* 17
STORY OF MY SIMPLE LIFE AND ITS ENVIRONMENT.....*A. Dobrinin* 18
A CRY IN THE DARK.....*George Nazaruk* 23
OUR CHURCH IN MANCHURIA.....*S. Badantzeff* 24
WORD FROM MANETZ..... 25
WHAT IS THE HOPE OF THE TURKS?.....*Paul L. Mishkoff* 26
WORK AMONG MOHAMMEDANS IN BULGARIA.....*C. Marvakoff* 27
WITNESSING AMONG JEWS IN POLAND.....*Nahum Shuman* 28
A MISSIONARY JOURNEY IN POLAND.....*Jacob Repecki* 29
NEWS FROM RUSSIA..... 31

TERMS OF SUBSCRIPTION

One dollar a year in advance. Canada and foreign, $1.25. We request Canadian and Foreign subscribers to remit in U. S. Money Value.

Colonel E. N. Sanctuary, Treasurer, 1213 N. Franklin St., Philadelphia, Penna.

Entered as Second-class matter, May 5, 1928, at the Post Office at Philadelphia, Penna., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Act of February 28, 1925, Authorized August 20, 1930. Published monthly. Subscription price, $1.00 per year. Canada and Foreign, $1.25.

DEVOTIONAL AND EDITORIAL

The Answer of God TO THE Why of Communism

GOD'S GRACE MAKES COMMUNISM, AN INSTRUMENT OF JUDGMENT, THE MEANS OF REVIVAL

By Miss Margaret Griffith

In the October, 1931, issue we presented Miss Griffith's first article on this subject. This presents another aspect of this interesting and momentous matter.

A Bible Revolution, Revival, and Revelation

DURING the dark period of the Judges, in the 6th and 7th chapters of the book, we have a stirring account of a revolution. The children of Israel had sinned, and God delivered them into the hand of Midian. Multitudes swarmed like grasshoppers down upon them. Nomad tribes came into the land with their tents, their cattle, and their camels. One purpose spurred them on—it was to destroy the land. The children of Israel sowed; the Midianites destroyed the increase. At length there remained no ox nor ass to do the work, no sheep to pasture nor to sell. They confiscated their dwellings, forcing Israel to live in dens and caves. In poverty and distress, with God's hand heavy upon them, they cried out for deliverance. And WHY all this? They had disobeyed the voice of God.

When man repents and turns to God from sin, all Heaven is moved. Down into this scene of misery came an angel sent of God. Sitting under an oak, the angel beheld Gideon, whom God had chosen in high Heaven to be the deliverer of His people. He was threshing wheat in the winepress, a shallow pit, where he could hide it from the enemy, for wheat was scarce. Lowly Gideon was not expecting a heavenly guest to announce him the national leader to rid the land of the enemy. When the angel said to him, "The Lord is with thee, thou mighty man of valour. Go thou, and deliver the people," he answered, "Surely I am not the man; my father is the poor priest of the village, and I am the least of my father's house." How often at his work he had cried to God for the salvation of his people! His prayer was answered. His reply indicates his concern for the nation: "Why has all this befallen us?" Assuring himself that the angel had come from God ("Beloved, believe not every spirit, but try the spirits whether they are of God"), he establishes an altar, the secret place where he can meet God alone. He casts out the idols from his father's house and sets up a family altar, and he is ready for further orders.

The enemy prepares for battle. Gideon tests God's promise of deliverance and acts upon this Word. He reassembles the forces for God. His couriers go out, and 32,000 rally to the call. He hears God say, "They are too many—they will boast that they did it by their own strength—send home all who are afraid." And now 10,000 remain. Once more they are sifted. Gideon's men must be those who can find their own means and gain their own victories under God. The ranks draw up for battle. See the hosts of Midian, a multitude without number, gather in the valley by the hill of Moreh—an uncertain place, for Moreh means uncertain. Gideon and his band of three hundred are but a handful in comparison, and they are just south, by the well of Harod, which means trembling and is indicative of their attitude before God.

And now we witness a mighty revelation, a demonstration of the power of God to triumph over the enemy through His own obedient human instruments. It is night. They surround the camp. Every man is in his place. Each has a trumpet and each a pitcher, within which is a lamp. When Gideon blew the trumpet, the three hundred blew their trumpets which they held in their left hands, and they brake the pitchers in their right. An unexpected blare of trumpets! A blazing light shines out in the darkness! The enemy are panic-stricken. Every man's sword is set against his fellow. They are conquered. "They ran, and cried, and fled." The impossible has been accomplished. God knew, He heard, He cared. His Name was glorified!

Russia in the Throes of the Revolution

Contrary to much that we read in books and magazines, and in spite of that which is only too true, we have a modern counterpart of this in Russia today. Here, too, we have had a revolution, a rallying and reviving of the church of Jesus Christ, and a revelation of God's omnipotence. Throne, church, and capitalism, have gone down before the enemy as, with one stroke, 150,000,000 people came under the iron yoke of Bolshevism. Not only have they been robbed of houses and lands, but of that which is of greater value, their morals and ideals. Count Tolstoy foresaw the revolution and hoped that it would be avoided, saying, "The Czars and Dukes have long enjoyed the riches gained from the poor; they are, therefore, not so selfish nor so greedy as men will be who newly win them." Conditions have not improved, nor will they with Communism as it is today. Communism is serfdom, not under the Czars but the proletariat, the under-pup of the old days. The illiterate rule the educated; the peasant, the former landlord; the criminal and anarchist, the churchmen; for "the adversary is chief."

Let us recall the condition of Russia at the time of the revolution, and if, as some have said, we are rapidly coming into a similar state in America, take warning. There were the few with unmeasured wealth, who became the envy of the discontented and rebellious peasant. Is not the wealth of America passing into the hands of the few? There was the churchman's indifference to the vital needs of the masses—their illiteracy, squalor, and poverty—which inclined the "intelligentsia", the middle class, to say, "If that is religion, I'll have none of it." They were the doctors, lawyers, professors, merchants, and technicians. "We are the intellectuals—we have brains." Disturbed and concerned, they discussed means and ways of changing the situation. They did no more. Doubt became widespread, scorn for religion grew, and atheism was common in this group.

Drop into a conference of University and college faculty members in America, and what will you hear? The question of disarmament is up; or the advocacy of a new party, the liberal, is before them. (Remember, it was the advent of a new party, under Kerensky, which paved the way for Communism in Russia. As to disarmament, Russia cries "disarm" in Geneva; at home, she is preparing for war.) The approach to many problems and their solution is weighed. "In science, while we are not dogmatic, yet we give the student an hypothesis upon which to stand, as he advances and seeks to arrive . . . When it comes to religion, we ought not to do less . . . Let us assume with the student that there is a God . . . Of course, we have not had a final manifestation of Him." We await that, is the conclusion; and are they not preparing the minds of the youth for the reception of a man who claims to be God? A minister is leading the discussion now: "On the campus of —— University, there is a Fundamentalist church, and to my astonishment it is filled with students, while I have only a few." How can this be explained? "Have you taken their I. Q.?" "Yes. The surprising thing is that they are the best in the University." Is that typical? Not if we may depend on recent questionnaires sent out, mark you. When the students of a well-known University were asked the question, "Do you believe in immortality?", 306 out of 408 answered, "NO."

With many church people in our country utterly indifferent to such appalling facts, or engaged in making the world a better place to live for the natural man, the danger confronts us of missing the issue. Times are not better. Solutions are not workable. The army of unemployed become more impatient and make insistent demands. Ten thousand farmers marched on Austin, the capital of Texas, the other day. In the words of the Premier of Canada, "Only the grace of God can meet the crisis, or we are lost." What we need, in the mind of Bishop Manning, is to cease to speak to the heads of men and begin to care for their hearts. MEN NEED CONVERSION.

The Vanguard of Communism

The enemy lines up. Her rank and file increase in numbers and strength. With amazing cleverness, she works along a certain well-planned program. Communism declares that man has no right to private ownership of property for the purpose of producing. Even the peasant finds there is strong objection to his farming his patch of ground—this must go into the state collectives. And 10,000 of them find themselves suddenly put on 500 roughly made sledges, and off to the Urals they go. Some freeze on the way, but the five-year-plan must succeed. There a rough barrack, with hundreds living together, meets his needs, and he is forced to saw lumber with a hand-saw, receiving as his day's wages a loaf of black bread. Industry, factories, railroads, recreation centers, schools for the youth, collectives, communes are the vital matters. These must be developed in the new state, for Communism is in a war with capitalism to win. Communism will not forget that the "intelligentsia" did not stand with her in the crucial moment, so there is war on the "former people". They have no right to vote; their children have no right to the schools. Their only refuge is work, in which they gladly engaged as soon as Communism was forced to use their skill.

Communism has no war against any race or nation as such. Away with anti-Semitism! Away with anti-goyism as well! Jew and Gentile are to be one in the interna-

tional struggle to unite the workers of the world, until, in the words of Lenin, "the world is one office and one factory." "Win the world for Communism!" is her slogan, and her method is fomenting civil strife in the nations, followed by world revolution.

Communism has seemingly captured the youth of the land. She never has counted on the old folks. Her hope is the youth. War orphans have been schooled in Communism for thirteen years; orphanages have been taken over by the state; and now the children, even of Christians, are sometimes forced to live in schools where dormitories sleep them and restaurants feed them, that they may be kept free from the influence of parents. The state has the higher authority.

While the youth under eighteen years of age have been deprived of religious meetings for years, Communism believes in substitutes. Clubs, open forums, magazines, organizations, the government of the schools, nurseries, and welfare centers are largely in their care. Theaters, sports, and recreation of all kinds have been provided to attract the youth. They are taught to glory in sacrifice for the cause, and upon graduation they seek the hard positions, scorning ease. One would perhaps expect to find children dyed in atheism in the cities, where the young Pioneers and the Komsomol are at work, but to find groups of boys in far-away places, where it would seem no organizer had ever gone, who, when asked, "Do you believe in God?" laughed and said, "There is no God. You do not believe in one, do you?" is unbelievable. The very air is impregnated with atheism.

To the outside world, Communism professes, "We do not persecute religion." As to persecution of Christianity, we shall go into that later. How shall we reconcile her profession with her declaration that "Communism and religion are incompatible, theoretically and practically. Our task is not to reform, but to destroy all kinds of religion, all kinds of morality." Lenin has said, "Everything is moral which can serve the Communist party." May we give several actual incidents?

A prominent Mohammedan fled for his life, and his library of 10,000 books was taken by the Communists. In Kiev, the heart and soul of Greek Orthodoxy, there is an ancient monastery, the Pechersky Lavra. Thousands of monks formerly occupied the halls and dormitories, and lived and thrived on the business done with the pilgrims who visited them daily. Today goats may be seen nibbling the weeds; proletarians live there and may be heard singing their secular songs. The few forlorn monks to be seen are a pitiable sight and can scarcely eke out a living by selling candles and ikons to the stray visitor, who usually comes to buy these things for the purpose of scoffing and scorning the old religion. The youth and the state are against them, and what can they do? Many churches have been closed; others continue to be taxed heavily. All religious leaders have no citizenship, nor do they have a right to a bread card if they do not work for Communism. Thousands are dying in prisons and hospitals, or in far-away places to which they have been banished.

The Revival of the Church of Jesus Christ

The long rule of the present revolutionists cannot be accounted for except as we know that they were schooled into the life in the pre-revolutionary days which followed the French Revolution. They were born to fight, to struggle, and to die for a cause outside themselves. Just so, as we account for the triumph of the church in

Russia, we need to remind ourselves how Christianity was born there. Fifty years ago, in Petersburg, Lord Radstock, with Bedecker, a converted German infidel who found Christ under his ministry in England, paved the way in the north. Bedecker was known as the "apostle of Christ to Russia". A frail man, raised from a deathbed, by the grace of God spent forty years pioneering here. Across the frozen steppes, through snow in the cold north, over icy rivers, by rail, boat, sledge or on foot he traveled, bringing comfort, light, and joy in Christ to the people of this land. Many are the living stones whose names we might mention who are built in the foundation of the church in Russia. The Mennonites in the south, in the Crimea, as they entered Russia from Europe, were forced to promise that they would not propagate their religion. They kept their word for 100 years. The last fifty years they helped to spread the Gospel in Russia—their conscience did not allow further silence.

The 2,000,000 war prisoners who returned to Russia after the war were a great factor in the revival, coming, as they did in many cases, with Christ in their hearts or a Testament in their pockets. They broadcast the seed. In the early years, Communism, true to her principle of freedom of conscience, gave liberty to the so-called dissenters from the Greek Church, believing that they would help to destroy the church. Open air meetings were held on the Red Square outside the walls of the Kremlin. Tracts and gospels were given out. There were open debates between Christian leaders and Communists. Theaters and university halls were filled to overflowing with folks eager to hear these Christians, so long forced to comparative silence. In those days God found His men—great men of God who rallied His forces. "A glorious band, the chosen few, On whom the Spirit came, Twelve valiant saints their hope they knew, And mocked the cross and flame. They met the tyrant's brandished steel, The lion's gory mane, They bowed their necks the death to feel—Who follows in their train?" These followed in their train. Among them we mention Pavlov of Moscow, Odinzoff, and Vladimir Martcinkovsky. All suffered imprisonment or exile for Christ's sake. God created the fruit of their lips in these dark days. "Rejoice in the Lord" was always the message they sent out. The trumpets were being blown, the pitchers were in the breaking—"for we have this treasure (ministry) in earthen vessels (fragile vessels of clay), that the excellency of the power may be of God, and not of us"—and a burning, shining light shown out from their lives.

Many are the unknown heroes who gathered to their side. In the evangelical (gospel) movement, over 4,000 churches came into being, with a fine Bible School at Leningrad, and a spiritual magazine, the *Christian*. The Baptist movement won many from the Greek Orthodox church, Judaism, the Dukhobors, Mulokans, and the "Temperance people". So also did other sects. Among the converts were all nationalities—Turks, Mongols, Buryats, Georgians, Chinese, etc. Many atheists turned to Christ. Some had been leaders in Communism.

In a certain hall, the Gospel was being preached. Conviction of the Holy Ghost had struck home to the heart of a sinner. He fell upon his knees and cried for mercy, confessing he had been a murderer many times over. An old white-haired man in the front row grew pale, his frame trembled, and he broke down and cried: "Can there be mercy for me? This young man can recount his sins, but I—I was a professor in a college, and for fifteen years I taught young men that there was no God. Now I see the

fruit of my labors. Of how many murders I am guilty, I do not know." In an agony he cried for forgiveness.

What a joy to meet a young Georgian, who knew Stalin, the dictator of Russia, in his boyhood! He had studied in Paris, Berlin, and New York as an atheist, but now owned Christ as his Saviour.

The suffering of Christians in Russia, even now that Communism says there is no persecution, can not be imagined. True, the methods are indirect. A Russian woman, living in Canada, related her experience to us several months ago. She had returned to Russia, her home, on furlough from mission work in India. The Communists imprisoned her. She said, "There were 87 of us in the cell, with only one small window. Men and women lived, ate, and slept here with scarcely room to move about." One morning before sunrise, her turn came. She was to be shot. As the red guards led her out, one said, "Shooting is too good for her. Let us hang her." She looked him straight in the eye and said, "You can not touch me unless power is given you from above." The man was startled, and said: "I have been to those meetings. My father and mother were Christians." "And you a red guard?" She plead with him to come to Christ, but he said, "My hands are too stained with blood. I'll take you to my friend. His people were Christians. He will understand and will lead you a short distance, and then you will have to seek escape alone." She went, and escaped safely. The next morning the guard was shot. Her great hope was that he went out to Christ through her testimony.

A Revelation of God's Omnipotence

The story of the great triumph of the Gospel in Russia will never be written in its entirety, for who knows how many millions may have found Christ in foreign lands, when exiled from all they held dear? Or who knows how many took Christ with them to Canada, South America, China, France, Jugoslavia, Poland, etc.?

According to the account of a Russian Christian, many churches are filled, even today. In Leningrad, where all sects have united to pay the taxes and worship God in the same building, a large Orthodox church, he witnessed 4,000 or more on their faces before God, crying to Him for help. In Moscow, the citadel of Communism, 15,000 gathered to worship on Easter and to express their faith in God.

The statistics of the Communists for 1930 give a startling revelation of the power of the Gospel. There are 50,000 preachers in Russia today. Unpaid and often without the necessities of life, they endure hardness for Christ's sake. The young people in Christian groups number 1,700,000. The Christians in evangelical bodies have multiplied from 600,000 to 7,700,000, at the least estimate. The test has come in Russia. It is still on.

From Harbin, Manchuria, in China, we have a thrilling account of work being done by young people. Realizing the deadly influence atheism had gained over millions of the youth, a call was sent out for volunteers to witness in universities, factories, shops, and schools, thus to counteract the work of Communists in recruiting Russian youth for Antichrist. Three hundred responded to the call. They are at work in twelve countries. Their name is "Gideon's Band". They beg us for our mite, a word of sympa-

(*Continued on page 32*)

The Revelation of Jesus Christ

(Sixteenth in Series)

By Pastor J. C. Sisemore

CONTINUING our series of studies in the book of Revelation, we have come now to the 18th chapter. This is in reality a continuation of chapter 17 and is a parenthesis. Two Babylons are in view in these two chapters. Babylon means confusion. In the 17th chapter, we traced ecclesiastical Babylon from Nimrod and the tower of Babel down to the present Roman Catholic system. The old Mother of Harlots is religious Rome. During the tribulational period, all apostate professing Christianity will be linked up with the great system mentioned above. No really saved people will be in it, for the truly saved of the earth, both dead and living, will be taken out of the earth at the rapture and before this time comes. We saw this great conglomerate mass of vileness and immorality broken to pieces and exterminated by political Rome, or Babylon, under the ten kings of the revived Roman empire.

The Babylon of the 18th chapter is political Rome. There are good Bible students who teach that literal Babylon will be rebuilt and that this refers to the literal city Babylon. We shall not endeavor to disprove such a claim, but it seems to us that it is symbolical and refers to the city of Rome, where the political head of the revived Roman empire will be found during that awful time. Isaiah 13:19–22 seems to teach that the present waste condition of Babylon of old is a final doom which will remain upon her. The Babylon here seems to be the so-called "eternal city", the city of luxury and traffic, a Babylon of confusion, a city in Italy, the city of Rome.

The Angel and His Message

This angel with great power, whose glory lightened the whole earth, is evidently the angel of the Lord, or the Lord Jesus Christ Himself in glory. This all takes place just on the eve of His visible revelation or manifestation. His message was the predicted fall of Babylon. This may refer to ecclesiastical Babylon, as indicated by verse 2. The old apostate professing church has become the cage of all manner of evil and false teachings and doctrines of demons, as Paul put it in 1 Timothy 4:1. We are reminded of the mustard seed of Matthew 13, which had such an abnormal growth and became a tree in whose branches the fowls of the air made their nests. The birds are symbolical of demon spirits. The apostate church has become the nest or cage for all sorts of evil and demoniacal teachings and doctrines. Even in the age just preceding the literal fulfilment of these prophecies, we can see signs of this coming time on every hand.

The kings and great men of the earth, together with the merchants of the earth, have been made rich by their trafficking with Rome. You will remember that the old Mother of Harlots, ecclesiastical Rome, dominated political Rome for a brief period until she was finally destroyed so that the second beast might have the worship of the world centered on himself.

The Call to Separation

Here another voice calls to the people of God to come out of her lest they be partakers of her evil deeds and share in her punishment. Who are the ones referred to here as "my people"? Evidently they are the tribulational saints, since the whole scene is to be enacted after the church has been translated. God's call to His people of all ages has ever been a call to separation. John said in his epistles, "They went out from us because they were not all of us." They are not going out so much now; they are staying in with us, and the only way to get clear of the thing is by separating ourselves from it. This pastor and this church are independent of all earthly organizations. We are dependent on God and on Him alone. God is calling us to separation from the world and from evil unto Himself. Her sins have reached unto God and He will punish her in His own way and time. Just review briefly the charge He makes against her in verses 6 to 8. This is not an age of judgment so much as an age of grace. The next dispensation will be an age of judgment and then it will be in order for the saints to call upon God to revenge them on their enemies. In this age our instructions are to leave all judgment to God. "Vengeance is mine; I will repay, saith the Lord."

"How much she hath glorified herself." Too much of that spirit in the earth and even in the church today. We are not here to glorify ourselves, but to glorify God. Because of these sins, her judgment is to come in one day—and what a judgment it is to be!

The Lament of the Men of Commerce

The kings of the earth and merchants, who have been made rich through her traffic, stand afar off and weep when they see the smoke of her burning. It comes upon her in an hour's time. The merchants are to weep and to wail, for no man buyeth her merchandise any more. In chapter 13 we saw a national boycott. No one in the earth was permitted to buy or sell unless they had the mark of the beast, which is the brand of hell received when any one during the tribulational age receives the Antichrist instead of the Christ. It is the seal of perdition and signifies everlasting destruction without hope of remedy. Only those who received the mark were able to sell their products or to buy the necessities of life. It looked for a while as though they had won completely in this earth, but we see the picture changed and they can no longer find a market for their own wares. My friends, if you expect to win in this world or in the world to come, you will have to cast your lot with the Lord Jesus Christ, who is the victor of this world.

Notice the commodities mentioned in verses 12 and 13. I shall not take time to go over them, but I do call your attention to two things in that connection. First, you will notice that 28 different things are mentioned. That is 4 times 7, or the earth number multiplied by seven, the number of perfection of either good or evil, and in this case it is evil, of course. The other thing I want you to notice here is that this list begins with gold and ends with the souls of men. Rome has been a trafficker in the souls of men by the sale of indulgences and by the unscriptural and false teaching of praying lost and dead men out of purgatory for the payment of a sum of money. No, no, dear people, no man nor priest can pray a lost soul out of hell into heaven. The only purgatory the Bible knows anything about is the purgation of the soul of man by

faith in the shed blood of Jesus Christ. "For the Blood of Jesus Christ His Son cleanseth us from all sin." (I John 1:7.) What an awful deception Rome has practiced and worked off on unsuspecting men and women! They have literally been made rich by the sale of human souls.

No wonder these merchants wept and howled when they saw this great system broken to pieces. They had been made rich because the rest of the world had not been permitted to buy nor sell and all the business of the world was in their hands. We remind you again that we see conditions on every side which remind us strongly of this national boycott in the business world, the political world, and in the religious world. However, when God gets ready to judge this old monster, He will make quick work of it. It will require less than one hour to wind these wicked cities up.

Heaven to Rejoice at Judgment of Babylon

While the kings, merchants, and others are weeping because of the destruction of Babylon, heaven is rejoicing because the time has come for God to avenge Himself on His enemies and to bring in the reign of righteousness and peace which we shall reach in the next chapter.

The Everlasting Destruction

In verse 21 we have some words which are hard to understand. It is likely symbolical, as so much of the book is. This mighty angel is, no doubt, the Lord Jesus Christ. The great stone which he casts into the sea also is a picture of Christ the solid Rock. It is probably the same scene as that in Daniel, where the stone cut out without hands comes tumbling down the mountain to crush the toes of the dream image, typifying the ten-kingdom revived Roman Empire. The sea is, of course, a type of the nations; and when this smiting stone hits the nations, all kingdoms are going to crumble and Christ will break in pieces all other kingdoms and set up His own kingdom in the earth.

Good-by to the jazz orchestra when this time comes. They will be wheezing away in the dance halls and other places of vice as the souls of men and women are being swept into hell under the spell of this hideous noise called jazz music; but when the wicked city is judged, the jazz crowd is to go down with her and it is specifically stated that their music will be heard no more. The voice of the bridegroom shall be heard there no more. The light of a candle will be seen no more there. The merchant will do business there never again. By their sorceries, all the nations have been deceived into believing the devil's lie, that they might all be damned which believed not the truth but had pleasure in unrighteousness.

In her was found the blood of prophets and saints, and of all that were slain upon the earth. What a charge! What all this wicked system will have to answer to God for, only He Himself knows.

And now, in closing, I want you to look again at verse 4. "And I heard another voice from heaven, saying, Come out of her." I plead with the unsaved, Come out of her. Come out of every false religion and every false refuge and come unto Christ Jesus for salvation. Rome cannot save you. No church can save you. Only Christ can save. He is willing. He is able. He is ready. "Come unto Me, all ye that labor

and are heavy laden, and I will give you rest." Him that cometh to me I will in no wise cast out." "Whosoever will, let him take the water of life freely."

Let the unsaved come out of every unsafe and unscriptural refuge tonight and come to the fountain filled with blood and there bathe your weary soul in seas of heavenly rest and cleansing.

BIBLIOGRAPHY ON RUSSIA

It is our desire that all who are interested in the work of the Fellowship may be thoroughly acquainted with the field in which we operate. The eyes of the world are turned on Russia. Only those who know prophecy can understand what is happening there at the present time, and yet many sense the danger of the outcome for the future who are not Bible students. However, many are blinded and deceived, even among great financiers and religious leaders and educators, so that they imagine that Communism is a solution for the evils of capitalism or that it will bring in a new day for all nations—a new social order for which philanthropists, social reformers, educators, have striven and for which the world waits. That we may have the facts, a bibliography is given below. We urge you to secure these books and study them in the light of prophecy.

"Sinister Shadows", Col. Edwin Marshall Hadley, $2.50. Carson, Pirie, Scott, Chicago, Ill.

"Humanity Uprooted", Maurice Hindus. Any large department store.

"Russia in the Grip of Bolshevism", John Johnson. Revell Pub. Co., New York City.

"Europe—Its Outlook and Crisis", Adolph Kellar. Doran & Doubleday, Pub., New York City.

"Rebuilding Europe", Newell D. Hillis. Public Library.

"The Christian Approach to the Jew", Warsaw-Budapest Conference. The Chicago Hebrew Mission, Kedzie Avenue, Chicago, Ill.

"Russia and Europe in the Light of Prophecy", A. Burton. Loizeaux Brothers, New York City.

"The Great Northern Confederacy", and three other timely booklets, Sales-Harrison. Moody Colportage, Chicago, Ill.

Write Hon. Hamilton Fish, Jr., for Report No. 2290 on the Investigation of Communism. Washington, D. C. Free. Order as many as you desire.

Write the Americanization Department, Care Mr. Richard Gale Brophy, Transportation Building, Chicago, Ill., for list of publications which they recommend, and also for free copies of the "National Defense". All this is free, sent out by the Government.

"*FREE*" BIBLE STUDIES BY CORRESPONDENCE

In English and German

Only $1.00 for one year, to pay for printing, postage, and some office expense.

Plan: "Through the Bible by Books."

Suitable for individual or group study and adaptable for the home, for Bible Classes, prayer meetings, etc.

The Bible the only Textbook.

Age Limit: Present students range from 16 to 65 years.

If interested, begin now. The Gospel of John is now ready.

Address Rev. J. B. Epp, Hesston, Kansas.

(Bible Teacher for over 25 years.)

Dr. Ewke's Visit in Carpathian Russia

JOHN KOVALCHUK AND DR. JAMES EWKE

BY JOHN KOVALCHUK

It certainly was a great pleasure and help to me in the Lord's work here to have Dr. James Ewke with us for two weeks. During this short period of time, we were very busy trying to visit all the stations and hold meetings at each one. The Lord blessed Dr. Ewke's visit here very richly in every way. He was a great blessing to us, not only by his verbal testimony but also his practical testimony. Everywhere we went, poor, sick people came to us, begging Dr. Ewke to help them. Without any charge, he examined some and prescribed medicine for them. To others he gave suggestions, while still others we visited in their homes.

Every one who met Dr. Ewke has learned to love him. He is a fine, intelligent, humble and sincere Christian. He was not afraid to walk with me long distances on bad, muddy roads during any kind of weather, when it was necessary, for the Lord's sake, in order to reach the various stations in our ministry. He could eat any food that was offered us, and could rest at night in any place. He speaks perfect Russian, and all could understand him well.

We certainly would like to have Dr. Ewke here with us for permanent work when he is through with his study in the clinic in Prague. May the Lord direct him here to Carpathian Russia, where the need in the way of medical help for these poor helpless people is most appalling. It surely would be a great thing for the Lord's cause to have a Christian medical center somewhere here in Carpathian Russia, among these poor and needy people. They are very much interested in their souls' salvation and very thankful for any good thing done for them in the Saviour's name. For example, when Dr. Ewke and I were waiting for a train at the railroad station, in order to leave a town where we had held meetings, we noticed a man running to the station with two bags in his arms. When he came nearer, we recognized him as a man in whose home we had held a meeting the day before and whose wife Dr. Ewke had tried to help physically. They wished to express thanks to us in some way, so he brought two bags of their own apples, asking us to accept them.

Brother Lukesh had sent us seventy pounds of literature for free distribution just before we began our tour, so we were able to use much of it at every place we visited. We surely appreciate Brother Lukesh's help in thus providing us with so much literature. May the Lord refund him in this great work for Him!

Dr. Ewke left for Prague a few days ago, very happy in the Lord, but I am sure he was very tired physically after such strenuous traveling for two weeks. He needs a good rest, but much work is awaiting him in Prague and he was in haste to get back.

Now I am awaiting the visit in a day or two of another good and beloved visitor, Rev. I. V. Neprash, who notified me a few days ago that he is coming here from Galacia, Poland, to visit us and help us in our work for the Lord in Carpathian Russia. I am sure the Lord will also bless his visit.

My Impressions of Carpathian Russia

By Dr. James Ewke

Yesterday I returned from Carpathian Russia, and I felt as though I had been in Russia itself. About ten years ago, while a student in Russia, I happened to go with another student through certain villages in Khersonsky and Podolsky districts, and at that time we preached the Word of God to them. Now it seemed as though I was living those days over again. Many times I said to myself, "It is real Russia!" I saw the same kind of houses, the same peasants, and their language was almost Russian.

In the evening of the 10th of November, I started by express train from Praha, and the next day at 3 o'clock I arrived at Chust, where I was met by Brother Kovalchuk. He lives in a very small room with one small window. The room looked very poor. Brother Kovalchuk made a fire and we had some tea. That very evening he laid out a plan for our work of the coming days.

There are several churches in Chust—Greek Orthodox, Reformed, and others. In spite of the work of these churches, the people remain in dense darkness. The living word of the gospel is unknown to these people. It is strange how these people have been forgotten by the whole world. Americans send their missionaries to Africa, to India, to China, etc., but here in Europe is a nation for whom nobody seems to care. These people are in the same darkness as the Africans and Chinese. If there is any one who does not believe this, let him come here and see that it is the truth. I could not understand how in such a town there is not even a small group of evangelical believers. Here are many Karpato-Russians, Jews, Magyars, Czechs, but only one believer—Brother Kovalchuk. Even he lives here only a part of the time, for it is necessary for him to make many trips to the villages round about. Already there is some spirit of revival.

On the 13th of November we went to the village of Bushtino. There is living here a young Karpato-Russian believer of 32 years, and he has a family of five children. They were without shoes and almost without clothing. It was cold weather, but the children walked out of doors barefooted. Their faces were pale and they were sickly. As I entered the house, I felt a desire to go out again. It required some effort to remain, but we could not hurt the feelings of our host. The room was dark. Later on, I saw that there was no wooden floor, and there was a heap of potatoes on the earth. The bed was covered with rags. On such a bed, Brother Kovalchuk and I spent a night. The room was so damp that there were drops of water on the ceiling. The wife of our host was suffering greatly in one of her legs, but she was obliged to carry on her domestic duties in spite of great pain. I helped her as much as I could.

Then we went to the home of another brother. Here again we were reminded of the village meetings of Russia. The room was furnished in a very primitive fashion. We preached that evening on the resurrection of Lazarus. We showed them how almost their entire village was lying in the grave. We called on those Karpato-Russians who were believers to "take away the stone" from the people who resembled dead Lazarus.

The following day we went to Mukhatchevo. It is a very large town in Karpato-Russia, with about 40,000 inhabitants. There is no evangelical worker here. I think the work should be established here in three directions: for Russians, for Hungarians, and for Jews. There are peculiar Jews found here. Their appearance is the same as that of their forefathers 500 years ago. They have not been touched by Christianity. Many of them willingly take tracts, and some of their own accord ask for New Testaments. I noticed, however, that the Jews here do not trust Jewish missionaries. I think it will be necessary for them first of all to see some practical Christianity. Then they will be able to see that Christ is not preached by the missionary for pay, but that the Messiah can substantially change the life of a man. I held three meetings in Mukhatchevo.

Not far from this place there is a village called Kletchanovo, where there is a small group of Karpato-Russian believers. They even have their own Gospel Hall. Here also we held a gospel meeting. When we were leaving this village,

the brethren and sisters gathered together in order to ask me for medical help. I prayed that the Lord would enable me to be a real help to them, and then I did my best in giving them advice.

From Kletchanovo we walked back to Mukhatchevo, and had one more meeting here, after which we returned to Chust, weary from our journey. Later on, we visited the village of Horinchovo, and then paid a second visit to the villages of Bushtino and Neresnice.

In conclusion, let me say that if any one loves Russia and wishes to evangelize it, let him begin with Karpato-Russia, for this is Russia also. The only difference is that the door for evangelization within Russia is closed, while in Karpato-Russia it is open.

BLESSING RECEIVED THROUGH OUR POLISH MAGAZINE

By A. Przeorski

I send signed vouchers for the money received for the work of the magazine, with my heartiest thanks.

There is very little work being done among the Polish people. I am praying and waiting for the opportunity to visit many places and to help some of the younger brethren, that they may go to towns and villages and preach the gospel, so that many souls may hear the Word of God. As long as this is impossible, because of lack of means, I am thankful that I am able to print the magazine and in this way serve some precious souls who are seeking salvation and truth.

I send you herewith the translation of a letter received from one of the readers of the magazine, who had been a Russellite and who witnesses that the Lord graciously blessed him in reading the magazine:

"Peace be to you and to all in Jesus Christ. For a long time I have intended to write to you, dear Brother Przeorski. I want to share with you the joy which I have received through reading your magazine, *Christian*. I have been reading this magazine for only one year, and it has made me better acquainted with the Word of God in one year than other papers did in six years. Seven years ago I left the Roman Catholic Church, and all this time I have been diligently seeking for salvation, in different religious sects, receiving instruction from various viewpoints. For this reason God's Word was unintelligible to me, because my mind was barricaded with human thoughts. Now, from the depths of my heart I thank my Heavenly Father that He has let me know Himself (John 17:3). For a long time I have been seeking the truth and I have found it at last. (Matthew 7:7.) Now I have perfect confidence in the Word of God and believe all that the Lord Jesus Christ says. I believe that I am saved now, and I thank God for His mercy and pray for you, my brother, that the Heavenly Father will bless you for many more years of service in giving the gospel to the people.

"Beloved Brother Przeorski, I will try to get more subscribers for the *Christian*. I beg of you to send me all the numbers of the *Christian* from the very beginning. I have received the pamphlets which you so kindly sent me, and find them all very useful. I am doing all I can that other people may be saved and may also come to a knowledge of the truth. Do help me in this, and we will together win a few souls for our Lord Jesus Christ, to whom will be honor and glory now and forever. (1 Timothy 6:16.)"

(Signed) L. K.

In the last issue of the magazine I began the translation of Dr. A. C. Gaebelein's book, "Christianity or Religion". We have no literature for educated people, and I beg of you to join me in prayer that the Lord will make it possible to issue this work in book form for distribution among students.

The following are a few of the results of Mr. Moody's system of Bible working, as exhibited by him on various occasions at the request of friends:

Seven New Things

Justification—a change of state; a new standing before God.

Repentance—a change of mind; a new opinion about God.

Regeneration—a change of nature; a new heart from God.

Conversion—a change of life; a new life from God.

Adoption—a change of family; a new relationship towards God.

Sanctification—a change of service; separation unto God.

Glorification—a change of place; a new condition with God.

Work Among Soldiers in Czechoslovakia

By Charles Lukesh

We would like to share with you some of the things that gladden our hearts. This will be especially a military note. This town is a garrison of infantry and artillery regiments, and thus we have constantly before us the spectacle of passing soldiers in formation, with machine-guns, heavy field guns, brass bands and trumpeters. Our hearts yearn for the souls of these young men, and since tract distribution is forbidden in the barracks we try to reach them on the outside. Of course the influences for evil are much in evidence and real help for our work is necessary.

Occasionally some soldiers come into the Mission. Some pretend to be evangelical, but have no life for themselves, to say nothing of zeal for others. Since spring, one soldier, who has been a colporteur under the Methodists, came off and on but showed no live interest in the salvation of others. He sang well, but was not active about inviting others. On the other hand, some time later another soldier began to come, who from the first took a live interest. He soon was truly converted, and he proves his new life in Christ among the soldiers and civilians. He visits as much as he has time and has serious conversations with even very hard cases. He is liked for his simplicity and sincerity.

This soldier takes an open stand for the Lord in the barracks, inviting others to the Mission and giving out tracts and gospels wherever he can find an opportunity. In the beginning of October a new draft of men came into the service, among them being a lot of raw boys from Karpato-Russia. Being lonesome, they were glad to receive the gospels offered and read them gladly. Now is the best time to touch them, because for a season they are not allowed to leave the barracks, not until they have been drilled and sworn in. We were glad to have about a hundred Russian Gospels on hand and ordered some tracts, and we hope to have some special services in Russian for them when they are permitted to go out. Later, when they have learned some more of the Czech language, they can attend our regular services.

What the harvest of this seed sowing will be, eternity alone will tell, but even now we have some encouragement. We received a card yesterday with the following message: "Dear Brother Minister: I am receiving regularly your kind greetings (tracts) from Southern Moravia, which always remind me of the beautiful moments which I was permitted to spend with you. It is a pity that I did not have greater appreciation of your endeavors then, that I might have turned closer to the Lord Jesus and thereby have been able to withstand the temptations of Satan. Something, however, has remained in my heart, and I can say that that seed is sprouting and the Lord has chosen me also. May the Lord give you health and strength for further hard work. Kindest greetings to all in the Mission. My wish is that all may receive the Lord Jesus, for in Him only is peace for the soul. Pray for me also. I remain, Yours, F. Malac."

It is five years since this young man was here, and it makes us rejoice to hear that the two months he was in contact with the Word and work with us are bearing fruitage. He left the active military service under promotion to reserve officer, and is now occupying a good position in a bank in the capital city of Moravia, which is the second state in the Czechoslovakian Republic. We would like to have him in our town, since he was capable in music and singing, yet rejoice that he is serving the Lord somewhere and trust he may win many others for Christ. Possibly we may receive more active help from the convert mentioned above. He has about 150 more days of active service. If it be then possible to find employment for him here, or if he would be called altogether into the service of the Lord, is a matter of prayer, in which we trust you will help us.

The interest in the services has been increasing lately, and we need help in earnest prayer for the breaking through of many souls to victory. We thank you for standing with us so faithfully, thus making possible this spreading of the gospel and this soul-saving station. The Lord will indeed bless and reward you in time and eternity. May the Lord grant you in America, and also us in Czechoslovakia, a still greater vision of the lost, and real Holy Spirit intercession for their salvation, is my prayer.

APPRECIATION OF OUR TRACT MINISTRY

By Charles Lukesh

Almost every mail brings some expression of appreciation or a request, and we regret that we cannot give more time to this ministry. Only yesterday we received the following from a teacher in Slovakia, who says in part: "For a long time I have yearned and looked for a spring which would refresh and strengthen my faith, so that, being rightly directed, I might teach and spread further the truth of Christ, which alone is able to save human souls. And behold, there lies here before me your paper, 'The Glorious Hope', small in size but great in contents and high in ideal, which has wrought blessedly upon my soul. I beg you to kindly send me the former numbers, and please inform me under what conditions you will furnish me with a Bible. I am a teacher and it would do me good as well as others." (Signed) Vlad. Libant.

A converted Jewess asks for our tracts to give to others. From the capital city of Clovakia, I hear of a poor student making progress, after having been directed by us to a meeting there. A soldier who was here for just a few weeks of training writes: "Your tracts are a help to me in the spiritual battle, as well as to others to whom I give them. I like to think of your meetings, which were a great blessing to me. They helped me greatly to a deeper spiritual life. It was for me a rare opportunity to see Christianity worked out in practical life. Humanly speaking, I am aware that you have a hard task, but it is a joy to you to work for the Lord." (Signed) J. Hutak.

A GOOD EXAMPLE

A Canadian reader of the European Harvest Field has been passing it on regularly to a friend who lives in a country district, to which the well-known Bible teachers do not come. This friend has not only enjoyed the magazine herself, but has shared it with her friends and neighbors. She has called them together weekly to study Revelation, using the articles in the European Harvest Field by Sisemore as the text-book. What a splendid example for other readers to follow in the New Year!

REPORT FROM OUR PRAYER SECRETARY

The European Harvest Field seeks to bring before the Christian public reliable information and the truth as concerns the many issues in Russia and Europe. Because of the general interest in Europe, and the many false impressions published of Russia by unregenerate men and women, which are affecting the decisions and actions of many in the churches so that we find they are drawn in a subtle way into such movements as disarmament, etc., will you not help us to enlarge our subscription list? Help us to broadcast the facts received first-hand from the Christian leaders in these countries. It is our purpose to place the magazine in Missionary Societies as a text-book on Missions, and in prayer groups for intercession.

A woman who has the work of organizing prayer groups among Christians of the churches of a certain large city will cooperate with us in putting the Harvest Field into the hands of the leaders of these prayer groups. At our suggestion, she, with others, will seek to have a day of united prayer monthly for Europe and Russia and the world situation as affected by present events and future events revealed by prophecy soon to take place.

A recent letter from the West states, "We have a prayer group with young people. Please send us your literature and prayer requests for your Mission field." We believe that many will thus join us in intercession during the coming year.

We ask all interested in beginning a prayer group to write us for suggestions and information. Those who have called people together for prayer tell us that Christians *desire* to unite in prayer, and that great blessing results. Write the Prayer Secretary, Miss Margaret Griffith, 1213 N. Franklin Street, Philadelphia, Pa.

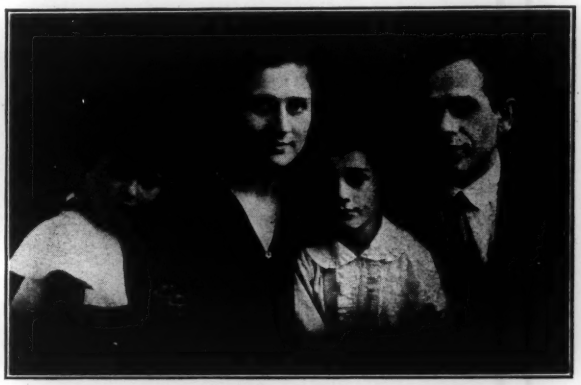
A WORD FROM ROUMANIA

In October there was held a Congress of Russian Baptists in Bessarabia. The longing of the people for spiritual things can be judged from the fact that four brethren, who walked to this Congress, covered the following distances: over 100 kilometers, 250 km., 270 km., and 100 km. Each of them spent from two to six days on the journey.

A Jewish Worker and His Work

By Isaac Sofer

Praise God for His mercy and goodness to us in such a hard time! We heartily thank all of you that are interested in His work here through us. We constantly remember you in our prayers, that God's rich blessings and guidance may be in all your work.



Isaac Sofer and Family

The reality of what God is to men is increasing in me, and my service for Him therefore becomes more joyful and His yoke easy and His burden light. A God of love! How wonderful! "He ran, and fell on his neck, and kissed him." Can there be any doubt of His love to me? Praise be to God that He showed us His heart in the death of our Messiah and Redeemer! I am trying to keep close to my Lord, spending much time in prayer, that I may become more like Him and have power in service.

Our beloved Brother Gitlin and other Hebrew Christians have gone for evangelistic work in Polesia and Volynia among our own people and others.

There is a missionary of the Mildmay Mission, Mr. Joffe, a Hebrew Christian, who has his Saturday evangelistic meetings for our Jewish people in the same street and at the same time that ours is. The Lord led Mr. Joffe and me mutually to help each other in the meetings. We therefore changed the time of our meeting from 4 P. M. to 10:30 A. M. In this way we will be able to visit the meetings of each other. Praise God for the unity and love among Jewish missionaries here in His saving work! We find it necessary to have our meeting hall open in the afternoons of the week for Jewish visitors. My colportage and visitation work I will have to do the first part of the day.

In spite of the anti-Semitical outbreaks of the Polish students in Warsaw and all over Poland, there are many of our people who are very much interested in the New Testament. Our evangelistic meetings are going on with His blessing. Many young Jewish men are drawn by the Spirit to the Lord. Please pray for their conversion.

During the past winter, a young Jewish man by the name of Moses Segal was converted in our meeting hall. At the present time he has gone with another Hebrew Christian to do evangelization work in Polesia (a Russian province in Poland) among our own people and others. Praise God, this is our joy!

Next week, God willing, I will begin with the English classes in our meeting hall, two hours a week for young Jewish people. I will also have a class in Yiddish for the children of our Sabbath School, of which our sisters, Misses Mott and Rhode, are the leaders. The Jewish children of Warsaw are not learning their own language in the public schools.

May God lead and unite in prayer all the family of the "Fellowship" and all the saints over the world, for great and mighty things. May He, May He! He waits for our prayers, and the world needs to see His life in us and to hear His voice through us. Please pray for us that the Jews may see Christ in us.

I am enclosing our family picture, made in August of this year. Mrs. Sofer joins me in wishing you and all the family of the "Fellowship" a happy Christmas and New Year.

Story of My Simple Life and Its Environment

By Alexander Dobrinin

(*Concluded*)

Within a stone's throw of my home in Petersburg was the magnificent palace of Miss Kseshinsky, the famous dancer of the Imperial Theater. The Bolsheviks took this palace by force and made it their first headquarters. From the balcony of this palace, Lenin made his burning speeches to the crowds. Kerensky's army tried to take this palace and prevent the Bolshevik peril, but failed. The success of the Bolsheviks was founded on the two outstanding, significant slogans, "The end of war!" and "Land to the peasants without pay!"

In July, 1917, there began Bolshevik attacks on the government of Kerensky. On the 25th of October the revolutionary idealist, Kerensky, defended by the cadets and some patriotic women regiments, was defeated. Starvation was on the increase! I myself journeyed hundreds of miles away in order to get 100 pounds of black rye flour. Unrestrained, disreputable, young ragamuffins were journeying to Petersburg to defend the Bolsheviks, saying, "We are the people of the Soviets!" Nobody imagined that this kind of people would be able to help much in securing victory for the Reds in Russia.

In the winter of 1917–1918, there was a great Congress of Evangelical Christians in Petersburg. I took it upon myself to bring the brethren food and provisions from Finland. At that time I worked in Petersburg and spent my nights in Finland, where I had a bungalow. Starving believers began to flee from Petersburg in various directions. Our gospel halls were confiscated by the Bolsheviks.

Our freedom ceased! Full liberty for evangelical believers in Russia, during its whole history, lasted for only about *seven months*, during the rule of Kerensky. After that, the Bolsheviks sometimes gave a measure of freedom, but it was very strictly limited and cost the believers very much, if we take into consideration the load of compromises which the Bolsheviks demanded from them.

The Germans occupied Riga and Reval. They threatened Petersburg, and then evacuation began. Establishments and offices of every kind began to move. Everything was in disorder. My old companions began to make preparations to move into interior Russia. In Finland, the White Army, with the help of the Germans, had defeated the Reds, and Finland was therefore cut off from Russia. During part of this time I was obliged to remain in Petersburg, though my family was in Finland. I was unable to have any correspondence with them, though we were only 40 kilometers apart. We had property and our pockets were full of money, but no food. In a Soviet eating-house in Petersburg, I was able to get soup made of decayed fish and one-eighth of a pound of bread daily. We also had a very limited quantity of frozen potatoes. One of our number, an energetic evangelical merchant, set his wits to working and did some trading, though it was strictly forbidden and he did it at the risk of being shot. He sold produce to many of the believers, including myself. For several months I ate cooked unhusked oats and horse meat, and the portion of these was very small. We had no wood to warm our houses during the severe winter in Petersburg. In our beautifully furnished houses, we suffered greatly from cold.

It is impossible to describe the painful feeling one experiences when the body aches from hunger. It is terrible suffering when one must continually swallow saliva instead of food. I drank much water instead of tea, using saccharine, which was as precious as gold. I drank as many as 25 glasses of this hot water in a day. In this way we deceived ourselves, for our bodies seemed to be satisfied. Many people suffered in this way, much of their suffering being worse than mine. I began to swell from starvation and my face became very broad and unusually white. My mother died from typhus as a result of starvation, in the center of Russia. My father-in-law, who had been put to prison, was tormented to death by the Bolsheviks. He was a good old believer, without any guilt.

When our gospel halls were confiscated by the Bolsheviks, they permitted us to choose a meeting-place for ourselves from among the palaces and wealthy homes which had been robbed. We had

no chairs or benches. Exhausted as we were, we were compelled to stand throughout our meetings, which were held in the empty halls of wonderful buildings. We were in the former homes of the Russian bourgeois, who had been driven out. The spirit of the believers in these meetings was not very enthusiastic. We stood and spoke and sang like shadow men (ghosts). Oh, the pangs of hunger!

About this time I happened to be in a Bolshevik meeting and there heard Lenin "himself," also Lunatcharsky, Trotsky, Zinovjev, and some other very prominent heads of Bolshevism. I did not see Stalin, the present ruler of Red Russia. He was then in the background. Lenin impressed me as not being a good orator. He was short and somewhat fat, and looked like an average business man. His Russian language was not quite pure, but he spoke with some foreign accent. Bolshevism at that time hung only by a thread, and they spoke of their very dangerous position. My impressions would have been more acute if my physical hunger had been satisfied.

Very few believers remained in Petersburg. Every one ran away who had the slightest possibility of doing so. Finally, I decided to rejoin my family in Finland, though I did it at the greatest of risks. The borders were closed. No visas could be obtained. The Bolsheviks had no diplomatic relationship with any country. The frontier was very strictly guarded and severe punishment awaited any who would be seized by the Reds in trying to cross.

One day I said to one of the evangelical leaders, "Today I shall disappear." He warned me of the risk but gave me his blessing, envying me my possibility of getting away. Five men and one woman accompanied me. Our guide was a believer. We walked on the frozen waters of the Gulf of Finland. It was very cold and the snow was deep. In spite of the intense cold, however, the snow was wet because there were some spots on the surface of the water that were not frozen, but happily we escaped them. We covered about forty kilometers in fourteen hours. At last we broke down from fatigue. We had no strength left to go any farther, but it was impossible to stop without being frozen. Nevertheless, we sat down on great pieces of ice, protected from the strong winds by other huge pieces of ice which stood upright. At two or three o'clock in the morning, we approached a "red" lighthouse and were taken prisoners. One of our captors was inexorable and wanted to take us at once to the Bolshevik fortress. There our fate would have been a hard one. I was so tired that I did not pay any attention to his threatenings but drew off my wet boots and asked for tea, which they gave us. After much discussion, the chief of the lighthouse, seeing that we were people who were not specially interested in politics and could be of no harm to the Bolsheviks, permitted us to go on our way, one guard even showing us the direction to the Finnish coast.

The soldiers in Finland watched us for a long time, slowly moving over the snow, and finally sent a horse and gathered us up. The woman who was in our party was in a specially difficult position, for she was very weak. My feet and legs were frozen higher than the knees, to such an extent that I had no feeling in them at all. Only God's mercy kept my feet unharmed by this exposure.

It seems proper at this time to gratefully mention the rôle America played during these awful days. We shall never forget how American relief nourished starving Russians for a long time, very satisfactorily and absolutely free of charge. The food sent by America was very good, and literally hundreds of thousands of Russians, in Russia itself and abroad, were nourished by this relief. I think that in all human history there never was such a system of organized philanthropy on so vast a scale as in this case. Thousands and thousands of lives, especially of children, were saved in this way. If the Lord delay His coming, true Russia will never forget this magnanimous work, and I hope that Russians will be able to joyfully and substantially recompense America for these great benefits. Personally, I and my family are much obliged for this help, and we pray for those merciful Americans who stood back of American relief.

Although we were outside of Russia, we still experienced many troubles in connection with the war between the Whites and the Reds. I shall relate only some fragments of what I myself saw at this time. The chronology, however, is by no means exact. The Russian Whites were defeated chiefly because England, who had at first inspired them, suddenly discontinued the help on which they so greatly depended.

During a certain period, almost every day at dawn, Red airplanes were flying over our bungalow and throwing down bombs. It was a really "unpleasant" disturbance of our sleep. Some bungalows in the neighborhood were damaged. The English fleet bombarded the well-known Russian navy fortress, Kronshtadt, and the Soviet fleet. We stood on the high shore in Finland, where we could clearly view the naval battle in the Gulf of Finland. A strange thing happened, which up to this time even naval specialists cannot explain—the famous English fleet could do nothing with the disorganized Red forces, who resisted the attacks made on them.

Returning to the time when the White Finns with the Germans were putting the Reds out of Finland—intrenchments were arranged in the lot of our bungalow. For about ten hours an artillery battle took place here. Artillery bombs were flying above our house and bullets whizzed in every direction. Exhausted soldiers came into our house and we treated them to tea. To tell the truth, these people were peaceful, but they were led into the fight by their leaders. They were without uniform and we could not discern whether they were Whites or Reds—we saw only human beings, for whom we felt a great pity, which they appreciated. It was hard at any time to distinguish their political color, for in some cases we saw Reds suddenly turned into Whites, and the contrary. We civilians were like lambs in the midst of wolves. Dangers surrounded us. These were terrible days! For a long time, people sat in their cellars, and many ran away from their homes. We did not go anywhere. Some believers came to us to share our common grievous fate. We trusted in the Lord, though we lacked the faith that would enable us to keep perfectly quiet. Since this war crossed our line, we passed through many sorrowful experiences in connection with it. Some time later on, I might relate more of our experiences, but there is no time for this now.

Rest at last came to Finland, and a period of wonderful development of this splendid country. My material affairs improved, and we again had good food to nourish our bodies. We appreciated the wonderful rest which the Lord gave us after all the disturbances we had passed through. On my own initiative, I then began independent missionary work among Russian refugees. After a year of independent work, I was given the privilege of cooperating with the AMERICAN EUROPEAN FELLOWSHIP. It is unnecessary to describe my missionary work under the auspices of the Fellowship in Finland, in Estonia, and to some extent in Latvia and Poland, for it has already been given in detail in the EUROPEAN HARVEST FIELD.

I did a great deal of preaching (and am still preaching regularly) but my chief work came to be that of a literary nature along Christian lines. The magazine, *Vernost*, of which I am editor and which is in the sixth year of its publication, is the most blessed work which the Lord ever committed to me. This magazine is widely known among Russian Christians and is much loved by them.

A second deep inner revival of my spirit led up to the thought of editing this magazine. After comparatively great missionary activities, and after some pronounced successes and some sorrowful failures, I became conscious of the necessity of a more close fellowship with my Saviour. My soul became more and more thirsty for God and I wanted to walk the narrow path with Him. I saw the vanity of everything outward in our religious life and work. The form, the organization—my interest in all of these was lost. In addition to this crisis in my own inner life, I watched the falling away from the purity of Christianity on the part of a number of Christian leaders and organizations, both within and without Russia.

After extreme disappointment, my awakened soul began to sing of the *faithfulness* of the Lord, and what should be our attitude of faithfulness to Him and His Word, to the truth and to other people. In the midst of such conditions the magazine, *Vernost* (meaning "Faithfulness"), was born. Its spirit, and even its name, was washed with tears. This magazine is, of course, far from being perfect, but in it is a burning heart. This is the reason why spiritual Christians everywhere, as well as seekers from among unbelievers, appreciate it so highly. They themselves have passed through similar experiences. With my co-workers and with sincere Christian leaders, I endeavor to give deeper spiritual truth, and the Holy Spirit teaches us more and more. We are not satisfied with our spiritual attainments, but are still seeking more of God. We need Him more today than ever before. We do not depend upon ourselves or on other people,

but in God, who is the source of all that we need. We try to speak the truth, whether it brings sorrow or joy. We are not liked by everybody, but the voices of those who are not with us are almost unheard amid the enthusiastic words of appreciation from our many devoted friends.

From a technical standpoint, I had some stimulation to literary activities. In the time of peace, I had already written some articles for the secular press and for Christian magazines. After leaving Russia, I gradually continued this work. My articles were willingly received by some of the newspapers, and I was even paid a fee. Once I risked taking part in secular literary competition. There were fifty papers written by professional journalists, some of them being well-known. To eight of these fifty, prizes were given, and I was awarded third prize. The editor of a certain large Russian newspaper encouraged me to continue in literary activity, saying many good things about my "pen". I like this kind of work very much, and from the time that my work had been awarded a prize by a committee of competent literary men, I began to think that perhaps I really could do something along literary lines. This literary "fibre" I have tried to put to good use in my work of editing *Vernost*. It is natural that in my own Russian language, which is a very beautiful one—is there any man who is not enthusiastic about his own native language?—I am free from the awkwardness and monotony and repetitions, etc., that I struggle with in English. It is true that for a long time the English language has been the richest and most splendid in the world, but I am still poor in the use of it. I am not able as yet to make polished sentences and to use picturesque metaphors, as I can in Russian, nor do I yet feel the music in the written English.

I am relating this (which covers only a small portion of my life) for the first time, and as I look back over what has been wirtten and get a general view of the whole, I am surprised myself to see how complicated was the environment in which I lived. It was short, so far as time is concerned, but packed full of experiences. Though I am only 43, I sometimes speak as an old man would. We Russians have all had a strange life, made so by the peculiar conditions through which our country has passed in recent years, and we feel older than we are. For instance, I have been a witness to two great wars (in 1905 with Japan, and the World War) and three Revolutions (in 1905, in March 1917, and the Bolshevik rebellion in October 1917). Prerevolutionary times (up to 1917) seem to me to have been very, very long ago.

There would be no reason for relating all this to contemporary Russians, for the lives of many of them have been far harder and more colorful than mine during the past years. The World War and the last Revolution caused the greatest of pain to all Russians, and many deep lessons were learned by bitter experience, which we could share with the countries that are idealizing the rapid "improvements" brought about by revolutions.

To the end I can say that my life, like the life of every Christian, was and is full of the grace of God, in brightest days of light, as well as in days of gloomy shadow. Having been in some battles of life, I lost some of the gentleness of the first days of my faith. Something within me withered, but I learned to prize more deeply the unutterable gift of salvation. Earthly life is losing its value for me. Today I know more fully the manifestation and comfort of the Holy Spirit. Although my inner spiritual man is still trembling with infirmities, I know more of the immutable power of God; and although it may be little, I am learning more and more what it means to work for Jesus' sake.

I conclude my narrative with really joyful praise and thanksgiving for everything to my merciful Heavenly Father, to my loving Saviour Jesus Christ His Son, and to the Holy Spirit, the light and guide of my soul.

Writer's Comments. Not all of the Greek Orthodox priesthood of former Russia were hostile toward the evangelical believers. At the time I came out officially from the Greek Orthodox church, in 1909, a Greek Orthodox priest was appointed to admonish me. At first he was quite irritated, but later on he became friendly and he has wirtten me some very kind letters. Another priest told me once in a train in the course of a very long conversation: "Certainly we know that your evangelical belief is right, and if we oppose you and struggle against you it is only because of our official position." When my father-in-law came out from the Greek Orthodox church in order to be enrolled with the evangelicals, the priest who was

sent to admonish him said: "You have chosen a very good way. The Lord bless you!"

I mentioned in my story that full liberty in Russia, throughout the whole of its history as a great state, lasted only about seven months, during the time of Kerensky. That is true. The history of the Russians is a hard one. There was the Tartar yoke (1243–1480), then during the Czar's régime Russians were greatly oppressed, and now, worst of all, the godless are tormenting Russia. What there was bad in Russian history, came chiefly from the Tartars. Foreigners sometimes write and speak of Russians as being created for slavery, that slavery is a helpful thing for Russians, that it is their "health", and that they are not longing for liberty because they know nothing of freedom. When we Russians hear such reasoning, we smile.

In the nature of the normal type of the average Russian there is submissiveness, but there is also a great deal of independence. He is frank and open, but he possesses a most intense hidden life of the spirit. The very simple, unkempt Russian peasant is a thinker, to say nothing of the "intelligentsia". He knows how to "feather his nest." Liberty is valued highly in the soul of Russia. By the way, I should like to mention that ancient Russia had a very democratic kind of Parliament called "Vetche". This is a very interesting part of Russian history and has now become the subject of study on the part of specialists in this line.

If the soft-hearted Russian falls into slavery, if he is careless about his outward life and his technique, it is because he is deeply absorbed in the thoughts of his inner realm. For that which is seen on the "surface" he has the expression "Nitchego!" or "Avos", which means "It doesn't matter" and is equal to the American expression "All right", used in all possible circumstances; but the spirit of the Russian is truly free, no matter under what pressure he is. You can knock a Russian down and press your knee upon his chest, but nevertheless he will feel himself to be free. That is a paradox. How much this can be said of *Christians* in Russia, standing for their faith in the midst of the present persecution!

Russians are Europeans, but their soul has something of Oriental deep philosophy which, in its general character, is, I believe, much closer to the Bible than progressive modern civilization. The Russian peasant was a mystery to the adherents of the Czar's régime, and he is still a mystery to the Bolsheviks. There is no doubt that peasant Russia is very little known to the world.

There are some judges of Russia from a religious point of view. They speak much about the *former* persecution of Jews in Russia, and they seem to think that this was a main cause of the punishment that Russia has undergone. I do not believe that this is right. Russia, as a nation, did not take any part in oppression of the Jews. This shameful treatment was artificially organized by only a part of the administration and by a "black hundred". It is an unthinkable thing that the cultured classes in Russia, and especially the students of universities, those wonderful idealists, would have beaten the Jews, but it is being done in these days in a number of civilized free countries by the students of universities, the "cream of society!" It is a shocking national movement. Nevertheless, the Lord is long-suffering to these countries.

Concerning the fate of Russia, it would be well to remember what Christ said: "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you Nay: but except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but except ye repent, ye shall all likewise perish."

As a Christian, I am not a follower of narrow nationalism. However, I feel it is my duty to say a few words in behalf of real, genuine Russia, at this time when she is deceived, robbed, despised, ridiculed, left helpless, and misunderstood. The sympathy of a Christian, I think, must be on the side of suffering ones.

THE BEACON

Still burning!
That flame of love in God's great heart for thee!
That yearning tenderness to have thee home!
Through thy long sin-years, it hath flamed increasing,
Thy deep'ning need but love's sweet light increasing.
Oh! wondrous Flame, that would not quenched be!
Heaven's window lamp, shining for thee to come!
Still burning!

—*W. R. Newell*

A Cry in the Dark

By George Nazaruk

I am enclosing a translated testimony of a blind man who is the leader in one of my mission stations, the village of Woloskowcy. This man could see a little to read and to write, but now it has become worse and he has asked me to help him, if possible. I told him to write his testimony, which he did, and I am now sending the translation of it to you, trusting that God may put it on the heart of one of His children to help him. This brother is now in the city of Liwow in the hospital, waiting for some help. His name is Onufrij Palamarchuk, and his address is poczta Mohilany na Wolyniu, Poland. He writes as follows:

Onufrij Polamarchuk

"I was born June 12, 1900, in the village of Woloskowcy na Wolyniu, Poland. My parents were Russians and they called themselves Greek Catholics, thinking that they were real Christians, but the Lord Jesus as their Saviour they did not know. I remained in spiritual ignorance until the age of 19. At this time my eyes began to give me serious trouble. I got the best medical advice possible in the city of Kiew, where I was working in the railway post-office, but all in vain. Nobody could help me, and I spent all the money I had. My eyes became worse instead of better. At this time I really considered taking my life, for it seemed to me it would be far better to be dead. I know now that it was the work of the devil, the enemy of my soul, who wanted me to be lost forever. But the precious Lord saved me and brought me into His wonderful light. It happened in this way.

"Not far from my home lived a family who were believers in the Lord Jesus and who were also able to help those who had trouble with their eyes. I went to them and they received me gladly, giving me some medicine and advising me as to the use of it. Then they told me of Jesus Christ, the Healer of the soul and body, and that all I had to do was to ask Him. It did not take me long to ask them just how I should pray, but they told me that God was my only Teacher. 'While you are seeking to get your physical eyes healed, you get your spiritual eyes healed,' they said. (Ephesians 1:18.) 'The eyes of your understanding being enlightened.' They gave me a New Testament and I went home with the thought in my mind that I would learn to pray. I used all the medicine they had given me and then went back for more. This time they took me to their gospel meeting and I heard how they prayed. When I went back home I was ashamed to pray in the house for the first time, so I went into the barn. God saw my earnest seeking after Him and taught me, and I spent all night on my knees with Him. My sister came out in the morning to milk the cows and found me there on my knees. I wondered how the night had passed so quickly. Since this experience, I am always hearing the voice of God in my heart. Surely He saved my soul, and I am praising His precious name. I was baptized September 1, 1924, in the village of Plisk, in the church where George Nazaruk was working after his return from America.

"I was the first believer in my village of Woloskowcy, so it was my obligation to testify for the Lord. This message to repent and be saved was new to my people and they began to persecute me. Even my parents were against me. One Sunday, after I had been talking with some of the people on the street, my father told me to stop preaching and to cross myself with my hand. I said, 'No, I am not going to do that any more.' Then my father told me to leave home or he would kill me. I asked the Lord what I should do, and the thought came to me that I should leave home for a little while. So I shook hands with my brothers and sisters and bade them good-bye. Seeing that I had really made up my

mind to go, they began to weep, and gave me some bread to eat on the way. I went to that family who had led me to the Lord. On the way, I stopped in some villages and testified for my Lord. This Christian family received me gladly, promising to find me some work in the city of Zdolbunowo. However, before taking any work, I sought the Lord definitely to know what to do. After praying, I told my brethren they did not need to look for work for me, as I was going home. So I returned to my home after a month's absence. I kissed my father and all the rest of my family, upon which they began to cry and to plead with me to stay at home with them. Since that time I have remained with my parents, trying to bear the yoke of Christ. One of my sisters was converted soon afterwards.

"Then I began to pray for the lost people in my village and asked the Lord where I should hold a meeting. God put it on my heart to speak with some of my neighbors about His wonderful salvation. Some of them said, 'Nobody can live by the gospel.' But I said, 'There are some people that do.' 'Well, then,' they said, 'you invite them here and let us see them and hear what they have to say.' 'Well,' I said, 'I would, but I don't have a home to which to invite them.' Then one of them said, 'Come to my home,' and another said, 'Come to mine.' During a period of two years we had gospel meetings in twelve homes and God gave us 19 souls during the years 1926 and 1927. By the year 1931 we had 30 baptized believers. One of the brethren opened up his home for regular meetings, and we have them there every Sunday, Wednesday, and Saturday. God's blessing has been resting on the meetings.

"I have been working all this time in God's vineyard in fellowship with George Nazaruk's church in Ozenin. I have also been visiting some other places around us, from ten to forty miles away. It is a great joy to me to work for my Saviour. I was able to read my Bible a little, but I went home for a little while and my father, who is still unconverted, gave me some very hard work to do and my eyes became much worse, so that since last May I have not been able to see even to walk. I am not discouraged, for I know that the Word says, 'All things work together for good to them that love God.' (Romans 8:28.) I rejoice even in my suffering, knowing that very, very soon we shall have everlasting joy and no longer any suffering.

"Many of my Christian friends felt that it was a pity for such a young man to be blind, and they urged me to go to the doctors for an examination. The doctors told me that it is impossible for them to heal my eyes perfectly, but that they could make it possible for me to see to read and write. Oh, I was so glad to hear that! If I can only see to read my Bible and to preach! But then they told me it would cost me $100, and I don't have even *one* dollar and my parents are too poor to help me. Then I unburdened my heart to Brother Nazaruk and he told me to write my story for the friends in America. Since my trust is in the Lord, and He has so many children in the world who understand the pitiable condition of the blind man, I feel sure they will help me with their prayers and possibly with some money. I will thank you from the bottom of my heart. You can send the money through the AMERICAN EUROPEAN FELLOWSHIP, and they will forward it to George Nazaruk, the pastor of our church in Ozenin na Wolyniu, Poland.

Your least brother in Christ Jesus,

ONUFRIJ POLAMARCHUK.

OUR CHURCH IN MANCHURIA

Harbin, China,
October 28, 1931

DEAR BROTHER IN THE LORD:

Peace be unto you! I greet you heartily and all who have fellowship with you in your service to God and who are called and sanctified in Jesus Christ. I thank my Lord and you for your care for me.

Living as we do in the Far East Manchurian field, we are experiencing difficulties at the present time in our evangelical work because of political conditions. Our missionary, whom we sent inland, returned, having been unable to fulfil his commission. It did not seem wise for him to be cut off from Harbin, which is the center of our Union and the home of his family. However, in the place visited by our brother there remained a group of Christians who continue to study the Scriptures.

When a member of the church of Christ seeks the whole will of God, there are always opposing winds. God permits this, because he wants us to see our own inability and depend entirely on Him for wisdom and power.

Although conditions are difficult, we are stead-

fastly continuing our work for the Lord. We need a more comfortable room for our meetings. We propose to build one, with the Lord's help. In the next letter I hope to be able to send you a picture of the proposed Gospel Hall. Don't forget us in your prayers, that our plans may be realized.

May the Lord keep you and help in all your efforts.

Your humble brother in the Lord,

S. BADANTZEFF.

WORD FROM MANETZ

DEAR BROTHER HOGG:

"But now, in Christ Jesus, ye who sometime were far off are made nigh by the Blood of Christ." (Eph. 2: 13.)

I have received your letter enclosing money for support, and thank the Lord for His unfailing grace in supplying every need. I am sorry that you do not get my mail as promptly as you should. It is very difficult for me to get to the post-office. I am living 27 miles from the post-office, 16 miles from the railroad, and 12 miles from the highway where I get the bus to Brest. I get to the post-office twice a month. That is the situation, and I cannot help it. Please bear patiently with me, at least for this winter.

We have been having wonderful zero weather for the last two weeks, and it is getting colder and colder. The Lord built ice bridges over the rivers and swamps and we have been able to go and preach the gospel everywhere. Please pray that the Lord will bless the work here this winter. Recently I was up to the little town of Rozana, with a population of about 20,000. Here I had been invited to speak at the opening of the new mission station. After the close of the meeting, an old Catholic lady came to me with tears in her eyes and asked me to pray for her and her family. The result was blessed. She gave herself to Christ, and her backsliding daughter and son-in-law were kneeling and confessing their sins. I spoke on the 53rd chapter of Isaiah and Matthew 27: 27-31 at this meeting. The place was packed to its utmost capacity. Three times I had to stop preaching because of the people crowding in. Please pray for this new work. There are two other churches in the town, Catholic and Greek Orthodox. They are working hand in hand with the police in very bitter opposition to the work. Please pray also for the missionary's wife, who is not well at present, that the Lord may raise her up for His glory.

The Lord has already put His seal of approval upon His work here in our own village of Stara Wies. On November 9th we held a gospel meeting here, and at the close one young man definitely gave himself to Christ and a backslidden sister was restored to fellowship with God. Prior to my coming to the village, there were only three believers, but now we have eight. Glory be to God! Please pray that God may revive the whole village and that we may be delivered from the wiles of the enemy. The ungodly communists had been quiet for a while, but now they have again come to disturb our meetings. Only last Sunday a communist told me indirectly, "You have come here to disturb our politics." The Greek Orthodox and Roman Catholics are bitterly opposing the gospel. Please pray that God may give victory. Revelation 12: 11.

Wicked communists recently killed a man for just about 40 cents in American money. Only last week three communists with masks on came to a man in our village at night and demanded that he open the door. "If you don't open it, we will burn you alive," they told him. He was compelled to open the door, and then they stood by him with knives and commanded him to open up everything he had. After robbing him, they threatened that if he told anybody about it he would pay with his life. Such is the spirit of the communist, but we believe that the Blood of Christ has power to save even such men as these.

Recently I met Prof. Martcinkovsky in Brest Litovsk. I heard him lecture on the theme, "What is Life?" He is a great man of God. He is the outstanding man in Russia today.

Please pray for the personal work and for the gospels and tracts which are being distributed. I have sent a letter to Mr. Stettler in Lodz asking him to send me some tracts. He has some very good ones in Russian and Polish.

Yours in His matchless grace,

PHILIP MANETZ.

"A thankful heart will overflow in service;
A thankful heart will overflow in speech."

What is the Hope of the Turks?

By Paul L. Mishkoff

There are more than half a million Turks who live in perfect tranquillity within the boundaries of the Bulgarian Kingdom, enjoying all the rights given to the other subjects, including schools, religious services, books and papers in their own language.

What is the hope of the Turks? Is there a hope for these Turks on our field and throughout the world? We need to realize that we, as Christians, have a responsibility toward the Turkish people, a responsibility which can be met only by giving the Gospel of Jesus Christ to them, and it is this gosepl which is their only hope today. And let me say this, that the Turks in Bulgaria are far from the fanaticism rampant in Turkey itself.

Here again the need for native workers is imperative. These workers must, of course, be their own flesh and blood. A young Turk, Moostafa Mahmood Belber by name, was converted two years ago as he read the New Testament. He says for himself: "Because I have tasted the gospel sweetness, I am anxious to spread the gospel among the Mohammedans, my fellow-countrymen."

Moostafa sent us his photograph and pictures of his friends, as a token of his love in Christian brotherhood. Warm-hearted and enthusiastic, and now in the light of the gospel, he is a very happy, earnest, and able Christian preacher and distributor of the Word of God among the Turks, his own people. Only recently he began his Christian work, but many have already become interested in his preaching. They come to the meetings every Sunday and have bought Bibles for themselves. More than once the Mohammedans, with great longing, have bought God's Word. In their eagerness for it, they have surpassed many Christians. Up to the present time, they are people without the Bible. They have never heard about the saving power of Jesus Christ. And yet the Bible is the only hope of these people.

MOOSTAFA AND HIS TURKISH BIBLE CLASS

This is a very promising work; it deserves our help. This is God's call; we must respond. Therefore, forgive us if we are so bold as to turn to you once again with this petition, which is in behalf of a crying need. The Turks in Bulgaria are desperately in need of salvation, and we are anxious to give

them the gospel of Christ. So we have already sent Moostafa Mahmood Belber to the field, with the hope that our friends will soon come to our rescue.

Moostafa is the second Turkish Christian worker among the Mohammedans. At the present he has no place to hold meetings, and to rent a place in Philippople would require $10 per month. He is married and has three children. He says, "Only $35 per month will cover all my family needs." We have given him some money for his support this month. Inasmuch as we, because of the needy condition in which we find ourselves, are unable to do anything to solve this difficulty of supporting the work among the Turks, we rejoice that the Lord has raised up for us friends who have opened their hearts and who understand our needs.

Christian people need to understand that they have a responsibility before God for the Turkish people in Bulgaria and to say with the Apostle Paul, who knew his responsibility, "My heart's desire and my supplication to God for them is, that they might be saved." Without the effort of Christian people, the Turks will not hear the gospel.

Is the Lord calling us to enlarge our work in Bulgaria by taking up this work for the Turks? Will you not pray with us definitely that we may get the will of God concerning the needs of the Turks in Bulgaria? The field is ripe for a great work.

We do feel that we should stand together at this time with our Lord for what He desires to work out in this land. We look upon Bulgaria as a strategic center in Europe. Satan is massing his forces against this field, and Romanism, were it possible, would crush out the result of the Reformation. We are most earnestly praying that the dear Lord will move the hearts of our friends in America to send us special gifts immediately for the Christian work among the Mohammedans in Bulgaria.

WORK AMONG MOHAMMEDANS IN BULGARIA

(Translated from the German)

First of all, I wish to thank my Lord for the grace He gives me daily in this mission work. I am not able to describe it in detail, for we are not working with flesh and blood but with lost souls. Our Lord Jesus Christ is seeking to find and save them, using us as His channels. All glory, honor and praise belong to Him. We must be obedient to Him.

My work consists of traveling from one place to another, or one village to another, in order to find people to whom I might tell the story of our Lord Jesus Christ, who came here, lived, worked, and died for our sins, and whom God our heavenly Father raised up for our justification.

When we look at our work, humanly speaking, we see what the prophet Ezekiel saw (Ezekiel 37: 1), a valley full of dry bones, and even worse, all broken. The prophet Ezekiel had a living Lord and God, and therefore could work among the dead bones and speak the word of the Lord to them. It is the same with us. We have a living Lord Jesus Christ, who can and will make these dead bones live.

Our evangelical congregation consists of nine families—ten men, eight women, and nineteen children. They come from four different villages. The house of worship is located at Grmen, in which place I live. We conduct services here every Lord's Day, with Sunday School for the children. The week days are given over to visitation work. I use every opportunity and do everything possible to make Jesus known. I have the lantern slides now and shall use them in the near future.

With hearty greeting, I remain

C. MARVAKOFF.

HE GIVETH MORE GRACE

He giveth more grace when the burdens grow greater,
He sendeth more strength when the labors increase;
To added affliction He added His mercy;
To multiplied trials, His multiplied peace.

When we have exhausted our store of endurance,
When our strength has failed ere the day is half done,
When we reach the end of our hoarded resources—
Our Father's full giving is only begun.

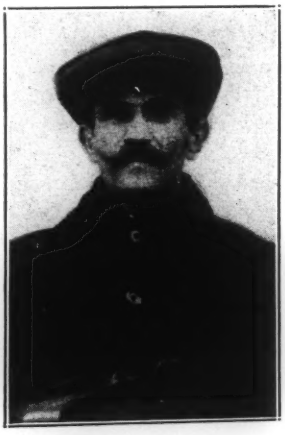
His love has no limit, His grace has no measure,
His power no boundary known unto men;
For out of His infinite riches in Jesus
He giveth, and giveth, and giveth again.

—*Annie Johnson Flint.*

Witnessing Among Jews in Poland

By Nahum Shuman

My work consists of distributing Gospels and tracts, and also house-to-house visitation. On the 29th of October, 1931, I entered a courtyard and prayed that the Lord would use me. I approached the janitor and offered him a tract named "How to Have Eternal Life and Know It." He accepted it. I then asked whether there were any Jewish families living in this block. Upon finding that there were, I again prayed for God's help and wisdom. He gave me boldness, which I needed very much at the next home.



NAHUM SHUMAN

When the housekeeper came to the door, I said, "I have brought you something you need." She was surprised, and impatient to see what I had in my case. When I gave her a tract, she called her husband, saying, "This man has brought us something he says we need." Her husband came, and also two younger Jews, but they scowled and then swore. I was silently praying for protection and wisdom, and God's grace was sufficient for me.

An older Jew came and told the younger men that they ought to be ashamed to behave so, and asked me what I wanted. The others replied, "He is a soul-winner. He goes about to catch Jewish souls." The older man laughed, but the younger ones grew more angry, saying, "It is a sin to stand talking to this man." The older man replied, "We are not children; we need not be afraid. Ask the man to tell us what he believes." But the younger continued to curse and swear, and declared they would report me to the papers. I replied, "You can curse me as much as you like, but do not curse my Lord, for you will have to answer for that."

Then the older man asked me, "Do you believe in the MESSIAH? Have you sold your soul to England and America?" I replied, "I am bought with a price, that is, the BLOOD of the LORD JESUS CHRIST, who has shed HIS BLOOD for the whole world."

The old man grew interested, and asked me to show him that this was true. I turned to Isaiah 53 and asked him to read it, but the younger Jews would not permit him to touch my Bible. However, the older man read the chapter and said, "The prophet speaks of Israel." Seeing that the old man was growing more interested, the younger exclaimed, "This soul-catcher missionary is capturing you." One of the men standing by added, "These missionaries always have a man standing at the door of their Mission Hall to do this."

Again the old man called for silence, saying, "I believe the prophets from Isaiah to Malachi." I turned quickly to Daniel 9:25-27 and read this Scripture portion to him, whereupon he rejoiced and held me, saying, "The prophets were holy, and we are not worthy to be called Jews." I advised him to read the whole of this chapter.

I cannot give you all the details of our conversation, but the time went by and I said I must leave. The old man and the housekeeper begged me to stay and have dinner with them, which I did. We continued our conversation, and when we parted we were good friends.

Do continue to pray for this work, especially in these last days with the hope of the near return of our Lord Jesus Christ. There never were such opportunities among Israel as we have now. I ask for special prayer that we may be encouraged to go on with this work in spite of the treatment we receive from our own nation.

"Now thanks be unto God, which always causes us to triumph in CHRIST, and maketh manifest the savour of His knowledge by us in every place. For we are unto God a sweet savour of CHRIST, in them that are saved, and in them that perish." (II Corinthians 2:14, 15.)

A MISSIONARY JOURNEY IN POLAND

By Jacob Repecki

(*Concluded*)

We spent Sunday in the city of Pruzany. The weather had turned cold again, with heavy snow falling all day long. There was not the usual large number of people gathered at the morning meeting. The stove had been stored away, for it was thought that there would be no further need for it, so that outsiders found it rather uncomfortable in the place of meeting.

The brother who preached first spoke about the curses that had come upon the children of Israel. Then Brother Gitlin followed, giving a practical exposition of Deuteronomy 28th chapter, tracing it in the history and present day life of the Jews and applying it as a warning to Gentiles of our day.

It might be well to notice here that Brother Gitlin usually preaches along the same line that has been touched upon by the preceding speaker. Thus the people get an unbroken line of thought. I have seen Brother Gitlin working out in his interleaved Bible an entire outline of a new sermon to follow the thought of the previous speaker, while that one was preaching.

At the close of the meeting, the pastor announced the hymn, "My Home is Yonder Over There." Suddenly Brother Gitlin arose and asked permission to make a few remarks in connection with the hymn. He then narrated the following:

"My wife writes me that last Saturday, while bathing the children, she spoke to a sister who helps in the household work, concerning life in the great beyond, saying that even though we are believers and our spirits long for the heavenly abode, yet when it comes down to facts we find it rather hard to part with the body. Our little eight-year-old daughter Fannie then remarked, 'Mother, we ought not to feel unwilling to give up our body. If we had a fur coat, we would like it and care for it because we need it. But suppose we would have to move out for good, for ever, to Africa, then no matter how dear the fur coat is we would have to leave it. Just so it is with our dying. While we are living on this earth, we need our body; but when we go to heaven, our body is not needed, so our spirit leaves our body here.' "

Brother Gitlin, with tears in his eyes, asked the audience whether they were thus ready for heaven, as that little Jewish girl who believes in Christ is ready. He exhorted them to repent and turn to the Lord. Many people were moved to tears, and when they were asked to pray, volumes of prayer ascended on high, believers praising God for the assurance of salvation and some inquirers praying for assurance. It was with great fervor that the congregation next sang, "When the roll is called up yonder, I'll be there." That was a jubilant meeting, long to be remembered.

The evening meeting was a live, profitable one. Brother Gitlin spoke on "The Advantages of Being a Jew." Romans 3:1. He pointed out all the good traits of character in the Jew. (You see, in the morning he had pointed out the bad side, while speaking of the curse of God upon Israel.) He showed how, in spite of any good they might have, they need God's righteousness which He offers us through the Messiah. The Jews were greatly pleased with that address and shook his hand warmly, as with a friend.

During the four weeks up to this time, practically all the main outstations connected with the Pruzany church had been covered. A few places were left where we had requests for extra meetings. One of these meetings was held in the village of Narutowiche. As soon as we arrived, the people began to congregate, and they filled the small house to suffocation. Of course, they were all standing. Here, too, the speakers had to stand upon a bench in order to make the people hear who were in the next rooms and in the hallway. At the close of the meeting we asked the audience whether they had any questions to ask, to which one of the audience replied, "The question is—why do you come here so rarely?" The audience lingered for a while. We had some more informal hymn singing and then reluctantly brought the meeting to a close.

At this place, Brother Gitlin acted as peace-maker between a worldly husband and wife who had had trouble. The husband had beaten up the wife and she had taken shelter in the home of some believers, afraid to go home. How strange it seemed that, not knowing anything about this matter, Brother Gitlin referred in his sermon to the criminal attitude of some husbands to their wives! It turned out that the husband was at that meeting. He was willing to be reconciled to his wife and she returned

home that night, having her husband's promise, given publicly, that he would not beat her. The gospel of salvation and life through Christ was presented to them, and they were begged to repent and accept the Lord.

We also visited the village Pianiany, it being Brother Gitlin's second visit to this place. One of the few local brethren went from house to house inviting the brethren. They did not come out so readily this time, for the following interesting reason:

A winter or two ago one of the peasants in the village noticed on his frosted window an icicle in the form of a cross. He announced it to his neighbors. They in turn suggested that the village priest be called. The priest immediately pronounced it a holy appearance of the holy cross, and arranged for a special service in that house. In remembrance of this miraculous sign, the people of the village set up a big cross in front of that window with a sign on it on which is given an outline of the miraculous appearing of the cross.

When Brother Gitlin was in that village the first time, he was led to give an exposition of Phil. 3: 18, 19, taking for his subject "The Enemies of the Cross." He defined what in most cases is meant by the spiritual application of this term and what the characteristics are of those who are the enemies of the cross. The old man on whose window the sign of the cross had appeared, was in the meeting, and he got to doing some thinking about the cult of the cross. No sooner had the priest learned of this than he arranged for a special sacred procession to the house of that peasant. A special service was conducted there. The priest referred to the man as a specially favored servant of God. This captivated the old man, as well as many of the devotees in that village. Hence they did not come out in masses for the second meeting.

Brother Gitlin spoke on Isaiah 38: 3, "The Tears of the Mighty," pointing out that in the lives of the great and noble, the rich and strong, there comes a time of realization of poverty and helplessness and a cry to the Omnipotent One. The people were touched. It was one of those small, quiet meetings which are often so very helpful.

Our last meeting was held in the village of Woshchinichi. The journey to it was quite full of adventure. This being the second of April, we feared to travel over the swamps, which were still frozen, but to go around those swamps would be three times the distance, so we trusted the Lord and took the risk. Our souls were in suspense, but we kept on exercising faith that the Lord would carry us through. And so He did.

The people were awaiting us along the village streets. We greeted them and shouted out our invitation for the meeting. The house was crowded with people. We had a good gospel message and an interested audience. After 11 P. M. we started back for the city of Pruzany. We were told later that that was the last night they traveled on sledges. We were privileged to have the fastest horses we had had on any of our journeys. It was a pleasant ride, though very cold.

The local pastor begged us to stay over Sunday, but inasmuch as Mrs. Gitlin had begged to have us come home for Easter Sunday, Brother Gitlin decided to leave that evening. An informal meeting for the evening was immediately called. There were but few believers in the town proper, but these, along with some of the inquiring friends, came. Some hymns were sung very heartily, followed by brief words of farewell from the leaders of the local church and from us, the visiting brethren. The pastor emphasized the fact that this church was privileged to have many visiting preachers, but that most of them came for just a short visit and went out to a few of the nearby mission stations that could be reached by train or auto. He said that Brother Gitlin's visit had been different, as he and his colleagues had taken the gospel message to all of the small places, as well as the large ones, where this church has its members. There was a season of thanksgiving and prayer.

A number of those present at the station came out to the town station of the narrow railroad. It was hard to part from the people and the center where, for thirty-four days without a single day's exception, we had labored in the gospel.

In conclusion, I want to say in the words of Samuel, "Hitherto hath the Lord helped us" (I Samuel 7: 12) and as Samuel set up a stone for a memorial, so have I also for the sake of a memorial made these notes, which will for a long time remind me of the Lord's help.

NEWS FROM RUSSIA
(Translated from the Russian)

The official head of the Greek Orthodox church in Russia is now Metropolite Sergy, but some of the bishops do not recognize his spiritual authority and because of this a bishop in the town of Serpukhov was shot recently.

The daughter of the famous Russian writer and thinker, Count Lev Tolstoy, recently arrived in the United States. She says that the Russians are destroying their churches, being forced to do so by the Bolsheviks, and at night these same people are weeping and repenting and praying. This dividing in two of the soul of the Russian people had become especially unbearable to the daughter of Count Tolstoy and was her chief reason for leaving Russia.

In the Bolshevik newspaper, *Bezboznik* (Godless), some information is given concerning the closing of more Greek Orthodox churches. In Tarnovka the church has been turned into a club and its bells given to the factories. In the village of Kuromoga the church has been used for storage of corn. In the town of Snovsk the church was turned into an anti-religious museum. In the village Pavlovsk a house of education was arranged in what had formerly been the church. In Vozegodsk the church was turned into a school. In Natalinsk the church is used for an eating-house. In Sukhinitchi the cathedral was made into a blacksmith shop. In Sursk the church was turned into an electric station.

After the Bolsheviks had been successful in destroying the church intelligentsia, they put their pressure on the prosperous middle class of believers, and last of all the peasants.

The Bolshevik newspaper, *Komsomolskaya Pravda* (The Truth of Communistic Youth) informs us that at the end of last summer a most zealous young communist, quite unexpectedly for all who knew him, came to the communistic meeting with a crown of thorns on his head. It became known afterwards that this young man had experienced a very deep inner crisis. He understood the errors of his former way and decided to confess his inner change in this open way.

A man and wife, who are old Greek Orthodox believers, recently left Russia. They had lived in a far distant part of Siberia, but even to this far-away place agitators came and began to preach that there is no God and there must not be any religious worship. They organized agricultural communes and clubs of godless. This all became unbearable to this Greek Orthodox couple, and they decided to leave their native land. They state that the spirit of religion has noticeably decreased, especially among the young people.

Their crossing of the frontier was attended with great risk. It is impossible to leave Russia in a legal way. People are running away from Russia to China in great companies. In one case, a whole agricultural commune ran away, taking with them the American tractors and everything else. They had many gold and silver coins hidden in their clothes, but they were captured by the GPU and robbed. After they had given up all their money and belongings, they were set free. Later on, they succeeded in getting away.

There are special guides who take refugees abroad and they are very brave. Our correspondent informs us that he commissioned three guides to take his relatives out of Russia. On the way, one of these guides was killed. The other two were seized by the GPU and imprisoned. However, they escaped from prison. After a little while, they returned to Russia. Their further fate is unknown. For this "work" they receive $100 for every man who is guided abroad by them. For $100 a man loses his life. There are some cases when believers are compelled to use this way of escape.

RUSSIAN WORK IN CHINA

Our Brother Lipen writes: "We have Russian believers in Peking, Shanghai, Tsitsikhar, Khaylar,

(*Concluded on page 32*)

THE ANSWER OF GOD TO THE WHY OF COMMUNISM

(*Continued from page 7*)

thy or advice, proper books for translation, and funds for their gospel magazine in Russian, "The Sword of Gideon".

In Russia they have divided into groups of ten. In case one is shot, or imprisoned, the next in rank steps into line. One of their number, who stood for Christ in a Communistic gathering, was watched and followed by the GPU. The eyes of this organization, the secret police, are upon every Christian. While he was preaching in his own pulpit, they entered and arrested him. Later, his congregation received a note, saying, "If you wish to find the body of your pastor, go to a certain cemetery." They went. There he lay, shot dead, with his Bible on his breast. They had offered him a large reward if he would renounce Christ, but he chose death with Christ.

In Russia, it is Christ or Antichrist. There is no middle ground. Brother Badantseff writes us how they long to help the suffering refugees, coming out into China at the rate of 200 a week, as they escape for their lives. Many are half starved, naked, and sick, but, best of all, listen earnestly to the Gospel. The church of Christ has, by the power of the Holy Ghost, stood the test. Will our Christianity in America stand? Are you in Gideon's Band?

HIS SOUL ENTERED INTO IRON

Psa. 105:18

Turn that about and render it in our language, and it reads thus: "Iron entered his soul." Is there not a truth in this? That sorrow and privation, the yoke borne in the youth, the soul's enforced restraint, are all conducive to an iron tenacity and strength of purpose and endurance or fortitude which are the indispensable foundation and framework of a noble character.

Do not flinch from suffering. Bear it silently, patiently, resignedly; and be sure that it is God's way of infusing iron into your spiritual life. The world wants iron dukes, iron battalions, iron sinews, and thews of steel. God wants iron saints; and since there is no way of imparting iron to the moral nature but by letting people suffer, He lets them suffer.

Are the best years of your life slipping away in enforced monotony? Are you beset by opposition, misunderstanding, and scorn, as the thick undergrowth besets the passage of the woodsman pioneer? Then take heart; the time is not wasted; God is only putting you through the iron regimen. The iron crown of suffering precedes the golden crown of glory, and iron is entering into your soul to make it strong and brave.

—*F. B. Meyer.*

RUSSIAN WORK IN CHINA

(*Continued from page 31*)

Imyanpo, Bukhedo and other places, as well as those who are in sympathy with evangelical work; but we have no missionaries who can devote their time to this work. The people are showing great spiritual thirst. There are Russian refugees who are literally beggars, without one cent in their pockets, and many wish to get Gospels free of charge. These refugees have not been able as yet to adapt themselves to Chinese conditions. With all these needs, we can turn only to the Lord. We hope that He will not leave us without some material means, as well as spiritual help. We trust that some preachers can be enabled to devote their entire time to missionary work in this very promising field. Brother Badantseff thanks the American brethren for the support which he is getting from them, and I myself thank you very heartily for this."

Statement of Receipts for November, 1931

Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount
10207A	$1.00	10270	1.00	10333	13.86
10207B	10.00	10271	1.00	10334	1.80
10208	10.00	10272	52.00	10335	3.40
10209	1.00	10273	17.63	10336	1.25
10210	5.00	10274	2.00	10337	1.00
10211	1.00	10275	10.00	10338	1.00
10212	.50	10276	3.00	10339	8.00
10213	190.00	10277	2.00	10340	5.00
10214	5.00	10278	5.00	10341	10.00
10215	1.00	10279	10.00	10342	1.00
10216	1.00	10280	1.00	10343	10.00
10217	35.00	10281	10.00	10344	5.00
10218	1.00	10282	9.75	10345	1.00
10219	51.71	10283	3.00	10346	1.00
10220	18.00	10284	52.00	10347	8.85
10221	3.00	10285	1.00	10348	300.00
10222	5.00	10286	1.00	10349	6.00
10223	13.25	10287	1.00	10350	1.00
10224	1.00	10288	3.00	10351	25.00
10225	1.00	10289	1.00	10352	10.00
10226	1.00	10290	100.00	10353	9.00
10227	1.00	10291	1.00	10354	5.00
10228	1.00	10292	25.00	10355	1.00
10229	1.00	10293	25.00	10356	5.00
10230	1.00	10294	8.00	10357	5.00
10231	40.00	10295	5.00	10358	4.00
10232	6.00	10296	5.00	10359	5.00
10233	1.00	10297	1.25	10360	2.00
10234	10.00	10298	7.00	10361	6.00
10235	1.00	10299	5.00	10362	1.00
10236	20.00	10300	1.00	10363	5.00
10237	25.00	10301	10.00	10364	10.00
10238	10.00	10302	10.00	10365	5.00
10239	4.00	10303	1.00	10366	7.00
10240	1.00	10304	3.00	10367	1.00
10241	1.00	10305	26.00	10368	10.00
10242	1.00	10306	3.00	10369	15.00
10243	1.00	10307	40.00	10370	6.00
10244	26.00	10308	1.00	10371	6.00
10245	25.00	10309	5.00	10372	1.00
10246	5.00	10310	50.00	10373	1.00
10247	1.00	10311	25.00	10374	2.00
10248	10.00	10312	1.00	10375	10.00
10249	1.00	10313	1.00	10376	7.50
10250	15.00	10314	25.00	10377	5.00
10251	20.00	10315	15.00	10378	1.00
10252	5.00	10316	2.00	10379	1.00
10253	2.50	10317	1.00	10380	1.00
10254	5.00	10318	2.00	10381	1.00
10255	15.00	10319	1.00	10382	1.00
10256	38.06	10320	5.00	10383	28.53
10257	10.00	10321	2.00	10384	1.00
10258	3.26	10322	1.00	10385	2.00
10259	4.96	10323	4.92	10386	1.00
10260	2.15	10324	60.00	10387	10.00
10261	5.00	10325	1.00	10388	1.00
10262	5.00	10326	1.00	10389	4.00
10263	1.00	10327	1.00	10390	1.00
10264	2.00	10328	1.00	10391	3.00
10265	5.00	10329	1.00		
10266	10.00	10330	15.00	Of this amount $55.25	
10267	1.00	10331	1.00	is for The European	
10268	2.00	10332	3.00	Harvest Field.	
10269	3.00				